

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME XIV
(PERSIAN MSS)

COMMENTARIES ON THE QURAN, HADIS, LAW,
THEOLOGY AND CONTROVERSIAL WORKS

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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PREFACE

THIS is the ninth volume of the Catalogue of the Persian MSS to be published and the fourteenth of the whole work. It contains notices of 234 MSS making with the 1110 MSS noticed in the preceding eight volumes a total of 1344.

The MSS described in this volume are classed under the heads of commentaries on the Qur'an Hadis Law Theology and Controversial Works.

Of the MSS noticed the following may be mentioned as the most interesting and worthy of attention —

No 1111 *Anis ul Muridin* a commentary on the twelfth chapter of the Qur'an forming a part of Abu Nasr Ahmad bin Ahmad bin Nasr ul Bukhari's *Taj ul Qisas* (see No 482) who wrote it at Balkh in A H 475 = A D 1082.

Nos 1112 1113 *Tafsir i Zahidi* a rare and old commentary on the Quran by Abu Nasr Ahmad bin Hasan bin Ahmad Sulaymani ur Raruhaki who wrote it at Bukhara in A H 449 = A D 1057 in two volumes.

Nos 1114-1116 *Ruh ul Janan* a portion of a very extensive rare and old commentary on the Quran by Jamal ud Din Abul Futuh Husayn bin Ali bin Muhammad ul Khazai in three separate volumes dated A H 734.

No 1124 *Jawahir ul Tafsir* a very good copy of the first volume of an extensive commentary on the Quran by Husayn Waiz Kashifi composed in A H 891 = A D 1486. The MS not dated was written apparently at the beginning of the 16th century.

No 1126 *Mawahibi Aliyyah* a very correct valuable and exceedingly interesting copy of Husayn Waiz Kashifi's well known commentary on the Quran. The MS a most beautifully written one is dated A H 941. It was bequeathed by Jalal ud Din Muhammad bin Muhammad bin Ahmad ul Jam'i to the sacred tomb of his grandfather.

Ahmad-i Jâm, surnamed Zandpîl, the world-wide reputed saint of Jâm (d A H 536=A D 1141), from where it was stolen, and some way or other found its way to this library

- No 1127 Another splendid and beautifully written copy of the same Mawâhib-i 'Ahiyyah containing several important and interesting seals of the nobles of Aurangzîb's time
- No 1175 Tajumat ul-Jarîdah, a rare commentary on Abul Qâsim Shâtîbî's (d A H 590=A D 1194) famous Qasîdah on the correct reading of the Qurân, written for Givâs ud-Dîn Muhammad bin Rashîd the celebrated Wazîr of Sultân Abû Sa'îd (A H 716-736=A D 1316-1335) by Qâsim bin ul-Hâj Ibrâhîm bin Muhammad Qazwînî
- No 1176 Hall-i Mutashâbih i Mamzûj, a rare valuable and very useful work, being an index of the pauses (· و) to be observed in reading the Qurân composed in A H 882=A D 1477 by Muhammad bin Yûsuf ul-Hâfiz ul-Isfahânî
- No 1177 Qawâ'id ul-Qurân, a very good copy of a treatise on the correct reading of the Qurân, composed for Abul Gâzî 'Ubayd Ullah Bahâdur Khân of Transoxania (A H 939-946=A D 1532-1540), by Yâi Muhammad bin Khudâ Dâd Samarqandî
- No 1186 Sharh-i Sufar us-Sa'âdat an autograph and collated copy of 'Abd ul-Haq Dihlawî's well-known commentary upon Majd ud-Dîn Fîrûzâbâdî's Sufar us-Sa'âdat
- No 1189 Arba'in, a very beautifully written and illuminated copy of Jâmî's Persian paraphrase of the forty sayings of the Prophet
- No 1190 A copy of Mu'in ul-Miskîn's Raudat ul-Wâ'izîn, transcribed from his autograph copy
- No 1223 An old and correct copy of Mas'ûd bin Mahmûd bin Yûsuf us-Samarqandî's Salât-i Mas'ûdî, dated A H 891
- No 1225 Fawâ'id-i Fîrûz Shâhî a vast encyclopædia of Muhammadan Law, by Sharaf bin Muhammad ul-'Attârî, dedicated to the emperor Fîrûz Shâh Tuglaq (A H 752-790=A D 1351-1388) The copy is unique Dated Jaunpûr. A H 977

No 1227 Fiqh i Baburi a rare work on Muhammadan civil and ecclesiastical law written for the emperor Babur in A H 925=A D 1519 by Nur ud Din bin Qutb ud Din bin Ahmad bin Zayn ud Din ul Khwafi

J A CHAPMAN

IMPERIAL LIBRARY CALCUTTA
23rd November 1927

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PERSIAN MANUSCRIPTS.

COMMENTARIES ON THE QURÂN

No 1111

foli 142 lines 17 size $9 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

انس المریدین و رعد المحسن

ANÎS-UL-MURÎDÎN WA RAUDAT- UL-MUHIBBÎN

A commentary on the سورة يوسف that is to say the twelfth chapter of the Quran

Author Abu Nasr Ahmad bin Ahmad bin Nasr ul Bukhari
ابو نصر احمد بن احمد بن نصر البخاری

Beginning —

قصه يوسف مدنی قال السمع الانام (الامام) راهد (الراهد)
ابو القاسم بن محمود بن حسن الحنبلی رحمه الله شاگردان از من
درخواست الی

This work which the author wrote in Balkh A H 475 = A D 1082 forms a part of the تاج التمس (foli 92 line 16-183* line 9) noticed under No 482

Written in fair Nasta liq

Dated A H 1001

No 1112

foli 503 lines 25 size $13\frac{1}{2} \times 7\frac{1}{2}$ $9 \times 4\frac{1}{2}$

تفسیر زاهدی

TAFSÎR-I ZÂHIDÎ

A very rare and old Persian commentary on the Quran complete in two separate volumes

Author Abû Nasr Ahmad bin Hasan bin Ahmad Sulaymânî ur-Rârûhakî
 ابو نصر احمد بن حسن بن احمد سليمانى الرازوحكى

According to Âsaf Lib Catalogue, vol 1, p 564 (where a copy of the work is noticed), the author died in A H 658 = A D 1259. This wrong date seems to be a clear mistake for that of the death of Mukhtâr bin Mahmûd bin Muhammad uz-Zâhidî, the author of the well-known commentary on Qudûrî. See Jawâhir-ul-Mudîyah, vol 11, fol 63^b

Vol I

The following few lines, with which this first volume begins, give some particulars of the author and the work

الحمد لله الذي ابرل العران دورا مصيا قال الشيخ الامام الاحل
 العالم الراهد الاستاد المحاهد تاح المفسرين ابو نصر احمد بن
 الحسن بن احمد سليمانى الرازوحكى فى تفسير كلام الله تعالى و املاء
 فى بخارا يوم التاسع من روال سنة تسع عشر و خمسمائة *

It would appear from the above that the commentator wrote the work in Bukhârâ, and completed it on the 9th day of Shawwâl, A H 519 = A D 1125. On fol 411^b, vol 11, the author refers to a serious outbreak of a pestilence in Bukhârâ in A H 449 = A D 1057.

The above lines are immediately followed by the commentary on
 اعود بالله من الشيطان الرجيم

This volume comprises the commentary from the beginning of the Qurân to the end of Sûrah 17 (بنى اسرائيل)

The text of the Qurân, overlined in red, is introduced by the word قوله

A copy of the work is in the Râmpûr Library. Another is to be found in the Government of India Collection at the Asiatic Society of Bengal, Calcutta.

Written in fair small Naskh within gold and coloured borders with an illuminated head-piece.

The colophon is dated 4 Rabî' II, A H 1125, and runs thus

الحمد لله و قد تم بعوده سنة ، الاول من تفسير الراهدى من يد
 . محمد اكرم بن محمد سويه ، بن محمد . . . تاريخ الرابعه من
 ربيع الثانى ، فى يوم الاحد سنة ١١٢٥ هـ ، و مائة و خمسة و عشرين من هجرة
 نبينا *

In the colophon of both volumes the work is called تفسير راهدى, but the full name of the author is given in the preface

No 1113

fol 418 lines and size same as above

Vol II

Continuation of the preceding copy comprising the commentary from Surah 18 (المريم) to the end of the Quran

Beginning —

سورة المريم كلها مكية وهي ثمان وتسعون اية آية *

This volume called in the colophon the second *Daftar* of Zahidi's commentary and written by the same scribe محمد اكرم is dated Friday 21 Ramadan A H 1122

No 1114

fol 118 lines 21 size $11 \times 8\frac{1}{2}$ $8\frac{1}{2} \times 6\frac{1}{2}$

روح الجنان

RŪH-UL-JANÂN

A portion of a very extensive rare and old commentary on the Quran in three volumes

Author Jamal ud Dīn Abul Futuh Husayn bin Alī bin Muhammad ul Khazā'i ur Rāzi جمال الدين ابو الفتح الحسن بن علي بن محمد الخزاعي الرازي

In the colophon of the third volume where the author is called روح الجنان وروس the work is designated روح الجنان the work is designated روح الجنان Haj Khal vol III p 488 does not give any particulars about the work or the author but simply remarks روح الجنان في التفسير

The author of the Kashf ul Hujub p 294 who calls the work روح الجنان وروس also does not help us in ascertaining the time in which the author flourished but says that the entire work consists of twenty volumes —

روس الجنان وروح الجنان في تفسير القرآن في عشرين مجلدا
بالفارسه لجمال الدين ابى الفتح الحسن بن علي بن محمد الخزاعي
الرازي *

Regarding the number of volumes of Abul Futuh's commentary on the Quran Nur Ullah Shustari in his Majalis fol 251^b says that

the Persian commentary, complete in four volumes, is perhaps extant also in eight volumes, and that the remaining volumes pertain to the Arabic commentary. It is further stated in the *Majâlis* that Abul Futûh was a contemporary of the author of *Kashshâf* (d. A. H. 538 = A. D. 1143), and that his grandfather *Khvâfjah* Imâm Abû Sa'îd wrote the work *روضه الزهراء*

Vol I

Two folios from the beginning, containing the preface and the earlier part of the commentary upon the first *Sûrah* (العنكب), are missing. The MS opens abruptly with the folio marked ۳, and the first verse commented upon runs thus

الرحمن الرحيم - و تفسیر این بود : اگر گویدد چرا تکرار کرد نام رب
عند بدین دو کلمه که در آیه تسمیه آمده آلی *

The next verse commented upon is مالک يوم الدين
This first volume comprises the following *Sûrahs*

العنكب on fol 3^a

البقر on fol 4^a

آل عمران on fol 68^a

الساء on fol 100^a

It concludes with a portion of the commentary upon the verse
و اد احييتم بذكره فحيوا باحسن مما اوردها

No. 1115.

fol 119-230 (112), lines and size same as above

Vol II

The second volume, in continuation of the preceding copy

The first verse commented upon runs thus

ان الله كان على كل شيء حسيباً - بدرستی که بود و هستی خدا
تعالی بر هر چیزی نگاهبان و شمار کننده و نداداس دهنده *

Contents —

المايدة on fol 134^a

الانعام on fol 162^b

الاعراف on fol 185^b

الانفال on fol 214^b

التوبة on fol 226^a

The last words commented upon are —

و لوكرة المسركون يا ايها الذين *

No 1116

fol 231-351 (121) lines and size same as above

Vol III

Continuation of the preceding copy extending from the latter portion of Surah الكهف to the end of الكهف It opens with the commentary upon

امدوا من كنفنا من الاحياء و الرهتل لعاكلون اموال الناس بالباطل

الى مومنان بدرسى كى سناز ندارد دا ، دان آلى *

Contents —

يونس	on fol 246 ^a
هود	on fol 258
يوسف	on fol 269 ^b
زود	on fol 293 ^a
ابراهيم	on fol 302
حجر	on fol 308 ^b
بعل	on fol 313 ^b
بنى اسرائيل	on fol 322 ^a
كهف	on fol 332 ^b

All three volumes are written in a learned Naskh by the scribe نوح الدين على عمر الحوامي The colophon of the third volume dated Harat Rabi I A II 734 runs thus —

بعد وقع الفراغ من كتابه هذه القصة الاول من روح القدس و روص
القدس في نفس القران جمعه الصدر الاحل الامام الراشد العالم حماد
المله و الدين قطب الاسلام و ا س ابو العروج الحسن م م الوراقى
رحمه الله و هذا حظ العدد الضعيف الصغير الراحى الى رحمه ربه الكبير
نوح الدين على عمر الحوامي عمر الله له ولوالديه و لجميع المومنان
و المومنان بدادة هراة صابها الله عن الاواب فى الآخر ربيع الاول سنة ا ب
و بلدس و سعمانه *

The following note at the end of the third volume assigns the ownership to Sayyid Safdar Nawwâb of Patna

تفسیر روح البیان مکتوبه سده ۷۳۴ مملوکه سید صدر دواب عظم

آنادی *

No. 1117.

fol 360, lines 27 size $13 \times 8\frac{1}{2}$, $11 \times 5\frac{1}{2}$

بحر مواج

BAHR-I MAWWÂJ.

A very extensive commentary on the Qurân complete in four volumes

Author Qâdî Shihâb-ud-Dîn Malik-ul-'Ulamâ bin Shams-ud-Dîn bin 'Umar uz-Zâwuli ud-Daulatâbâdî صاحب الدین ملک العلماء بن شمس الدین بن عمر الزاولی الدولتانادی

The author who was born in Daulatâbâd, was a pupil of Maulânâ Khwâjagî and Qâdî 'Abd-ul-Muqtadî of Dihlî. On the eve of Tîmûr's invasion of Dihlî, Shihâb-ud-Dîn fled from Dihlî with Maulânâ Khwâjagî. The latter settled in Kâlpî, while our author came to Jaunpûr. Here he was received with honour by the reigning king Sultân Ibrâhîm Sharqî (A H 804-844 = A D 1401-1440), a great patron of learning. Shortly afterwards the king honoured the author with the title of Malik ul-'Ulamâ and appointed him Qâdî-ul-Qudât of Jaunpûr. The author's father Shams-ud-Dîn was also a good scholar, and wrote a commentary upon the Kâfiyah of Ibn-i Hâjib. See Brock vol 11, p 220

Shihâb-ud-Dîn died in Jaunpûr, 25 Rajab, A H 849 = A D 1445, and was buried on the southern side of Sultân Ibrâhîm Shâh's mosque. See Ma'âsir-ul-Knâm (Library Copy), fol 83^b. See also Subhat-ul-Marjân, p 39, and Hadâ'iq-ul-Hanafîyah, p 319. The author of the Akhbâr-ul-Akhyâr, p 169, says that Shihâb-ud-Dîn, who was a scholar of great reputation, was also well versed in poetry.

Besides the present work the author wrote the following

حواسی کایه

ارشاد در عالم نحو

مدح المیران در فن بلاغت

شرح بردوی در اصول فقه نامه امر

شرح طویل بر قصده باب سعاد
رسالة نامی در تفسیر علوم و صنایع

(see No 1187)—رسالة معانی الباب

A short notice of the author copied by the donor from the Subhat ul Marjan is found on a fly leaf at the beginning of the first volume

Vol I

Beginning —

حمادی ~ ی ~ که انکه فایده ان دفعه الاولی

In the preface the author dedicates the work to his royal patron Sultan Ibrahim Shah and enumerates several works as those consulted in writing the present commentary

This volume extends from the beginning of the Quran to the end of the Surah الانعام

A copy of the work comprising the first eight Surahs is noticed in Ethel Ind Office Lib Cat No 2679

The first volume of the commentary has been lithographed at the Nawal Kishore Press Lucknow 1880

No 1118

fol 356 lines and size same as above

Vol II

The second volume in continuation of the preceding copy comprising Surahs الکہف to الاعراف

The earlier portion of this volume fol 1-39^b line 9 forming the latter portion of Surah الانعام is a repetition of fol 325-360 of the preceding copy

No 1119

fol 305 lines and size same as above

Vol III

The third volume of the above work comprising Surahs المومنین to الصافات

No. 1120.

fol 273, lines and size same as above

Vol IV

The fourth volume, extending from Sûrah ص to the end

All four volumes, written in a careless Nasta'liq by an illiterate scribe, are full of clerical mistakes. The verses of the Qurân commented upon are omitted in many places, and sometimes the commentary is too

This last volume is dated 1 Rabi' I, A H 1265

No. 1121.

fol 387, lines 21, size $12\frac{1}{2} \times 8\frac{1}{4}$, $8\frac{3}{4} \times 4\frac{1}{2}$.

Another copy of the fourth volume of the Bahr-i Mawwâj, comprising Sûrahs ص to the end

Beginning

ص - صاد حرفی از حروف معجم است ، الح *

Written in ordinary Nasta'liq within coloured borders

The colophon is dated A H 1101, the 34th year of Aurangzîb's reign

No. 1122.

fol 438, lines 29, size $12\frac{1}{2} \times 10$, $8\frac{1}{4} \times 6\frac{1}{2}$

A copy of the first volume of the Bahr-i Mawwâj, comprising the commentary from the beginning of the Qurân to a portion of الاعراب beginning as usual

This volume breaks off with the commentary on the verse نادا هي بلق ما يافكون

No. 1123.

fol 315, lines and size same as above

The second volume of the above, being a continuation of the preceding copy, beginning with the commentary on the verse الحق و بطل ما كانوا يعالون

This volume breaks off with the verse ثم يرد الى ربه بعدته عدا
towards the end of الكهف

Both volumes are written in learned Naskh with copious emendations on the margins written in the same hand as the text itself

Not dated 17th century

No 1124

fol 415 lines 29 30 size $12\frac{1}{4} \times 8$ 8×5

حواهر التفسیر لسکفة الامر

JAWÂHIR UT-TAFSÎR LI TUHFAT- UL-AMÎR

The first volume of a very extensive but rare commentary on the Quran

Author Husayn Wa'iz Kashifi حسن واعظ کاشفی

Beginning —

نداء و الله علم حکم ربنا فاسکة هر کتاب و دربر حاشیة هر
خطاب حررناة بنای رب الارباب حلب کلمة الحق *

The author Husayn Kashifi (d A H 910 = A D 1505) who has already been mentioned vol vi, No 498 says in the preface to his smaller commentary the مواهب عليه (see No 1126) that he undertook at the request of Mir Ali Shir to write this extensive commentary in four volumes but after finishing the first volume he was prevented by many hindrances from continuing the work. He therefore wrote the smaller commentary to atfy his patron

The present MS comprises the commentary on the first three Surahs preceded by a detailed introduction to the science of the Quran and its exegesis divided into four *Asl* اصل each subdivided into several *Unwan* عنوان, as follows —

I fol 3 در بیان سه ار فصائل قرآن و ذکر بعضی از اسامی آن و
مباحث حدود و مقدم و حقیقت تکلم و کیفیت سماع
عنوان in four

II fol " در جامعیت قرآن و اسعاب علوم دینیه از آن و بیان علمانی
که تعلی بقرآن دارد و اینکه مفسر را از دانستن آن
عنوان in five حارة بس

III fol 13^b در ذکر العالی که میان مفسران متداول است و بیان برخی
عدوان in eight از معانی هر یک از آن

IV fol 19^a عنوان در فوائد متعارف in six

The introduction, with nothing to mark that it is finished, but as if it still continued, proceeds with the commentary on *Bism Allāh*, fol 32^a, and the first Sûrah (العنکبوت), fol 46^b

The commentary on the second Sûrah (البقره) begins thus on fol 122^b —

این سوره را در قرآن بکثرت عدد آیات بطور دسته *

The commentary on the third Sûrah (آل عمران), begins thus on fol 290^b

سوره برزگوار است ، متضمن احکام و احادیث و مدطوبی بر حقایق
و معارف ، بسیار آلی *

It would appear from the concluding lines in this volume that the author completed the work in A H 891 = A D 1486, expressed by the word فیص

هون بتاریخ فیص گشت ، تم ام

فیص او باد تا فیص ، ام ، ام

The three parts, viz the introduction, the commentary on the second and the third Sûrahs, are respectively designated (most probably by the scribe of the copy) *جلد سوم* and *جلد دوم* - *جلد اول*, but at the end the commentator himself calls the entire commentary *مجلد اول* 'the first volume' —

دستیاری توفیق الهی مجلد اول از کتاب حواهر التفسیر

لتحفة الامرسمه ، اتمام یافته ، و اتمام نامی مجلدات از اعاده ، حصص

واحد ، العطاء مرجع است ، و مامول *

The statement of Hâj Khal, vol II, p 641, that the *Jawâhir-ut-Tafsîr* of Kâshîfî is a commentary on *البقره* (i.e. the second and the third Sûrahs, *البقره* and *آل عمران*), and that the preliminary portion deals with the science of Exegesis, shows that he (Hâj Khal) did not take into account the commentary on the first Sûrah (العنکبوت), which Kâshîfî includes in his introductory portion. See Dr Ethé's remarks on this point (*Bodl Lib Catalogue*, No 1805). The *حواهر التفسیر* in J Aumer, p 127, and the *Cat des MSS et Xylographes*, p 247, is a wrong designation for Kâshîfî's smaller commentary, the *مواهب*

as both the opening lines of those copies and their date A H 897 clearly prove. Parts of this volume are noticed in Rieu i p 11. A larger volume like the one noticed below is mentioned in The India Office Lib Catalogue No 2680.

Written in learned small Naskh with an illuminated double page Unwan at the beginning and head pieces on fol 1^b 122^b and 290^b. Two illuminated tars at the beginning.

The colophon is dated the 23rd day of Safar. The year is not given apparently beginning of the 16th century.

No 1125

fol 554 lines 25 size 14 x 9 9 x 6

The same

Another copy of Kashifi's Jawahir ut Tafsir comprising the first volume and a portion of the second.

Beginning as above

Introduction fol 1^b

First Surah fol 62^b

Second Surah fol 154^b

Third Surah fol 372^b

Fourth Surah fol 518^b begins with a short preface thus —

بسم الله الرحمن الرحيم حفظه و قدس اسب بملك و قدس
بعد از تمديد فواعد محكمه ثانى و تاسيس مبانى بناحوانى و اوف اسرار
سبع المبانى الحج •

In this short preface Kashifi says that after completing the first volume he presented it to his patron Mir Ali Shir at whose request he commenced to write the second volume in Dul hijjah A H 892 = A D 1486. It breaks off in the middle of the explanation of the verse

ولا يك لا يرمون حتى يحكموك فيما سخر بينهم •

Fol 1-171 have thin paper pasted over them and the contents are mostly illegible.

Written in fair Naskh within gold and coloured borders. The first two pages are gorgeously embellished. Other illuminated frontispieces are on fol 1^b 154^b 372^b and 518^b.

The colophon of the commentary on the third Surah is dated 26 Dulqa d A H 970.

No. 1126.

foll 600, lines 31, size $10\frac{1}{2} \times 6\frac{1}{2}$, $5\frac{3}{4} \times 3\frac{1}{4}$

مواهب العلماء

MAWÂHIB-I 'ALIYYAH.

A very correct and exceedingly valuable copy of the well-known commentary on the Qurân by Husayn Wâ'iz Kâshifî complete in one volume

Beginning —

بعد از ته‌مید مواعد و اعتماد الهی و تأسیس مدای بداحوانی و رب
رساله و پنداشی الهی *

We learn from the preface that the author undertook to write this work for his patron Mir Ali Shîr, in Muharram, A H 897 = A D 1492 (i.e. five years after he commenced to write the second volume of his larger commentary, Jawâhir-ut-Tafsîr, see No. 1124)

At the end the author quotes the following Rubâ'i composed by his son, in which the day of the month, on which the work was completed, is ingeniously used as a chronogram —

با نامه که این دامد افعال دوشه
و انجام سخن نایمن افعال دوشه
گفتم مه و روز و سال تاریخ نویس
فی الحال دوم شهر رتوال دوشه

The numerical value of the words دوم شهر رتوال is equal to A H 899 = A D 1494

The work is usually styled Tafsîr-i Husaynî ده زیار به یی For other copies see Rieu 1, pp 9-11, and Supplement p 1, E G Browne, Cambridge Catalogue, pp 37-40, Dorn, S Petersburg Catalogue, p 247 Aumer, Munchen Catalogue, p 127, Ethe, Bodl Lib Catalogue, Nos 1805-1808, Ethe, Ind Office Lib Catalogue, Nos 2681-2690, Cal Madrasah Lib Catalogue, p 60, Fleischer, Leipzig Catalogue, p 390, Mehren, Copenhagen Catal, p 3, etc A Turkish translation of the work was made by Abul Fadl Muhammad bin Idrîs Bîdlîsî, who died A H 982 = A D 1574

The commentary on the first half of the Qurân (Sûrahs العنکبه to الفجر) comprises foll 1-302, the remaining portion covers the second half

This valuable MS contains two seals one small and the other large found throughout the copy. They are impressed on the margin of every third or fourth folio but unhappily all of them have been ruthlessly obliterated by some mischievous hand. I have however made an attempt to decipher them but I am not sure of the correct reading. Of the two seals the smaller one dated A H 989 seems to read thus —

وقف مع ردة دل احمد حام

The larger one without any date has a Ruba'ī in the outside circle which I have attempted to read thus —

و ن حو نام ر م ل سلام
اس د ح ذلی که بدووب ه ام
ارد دل کردم وقف نام لاص ام
بر مع حد حوسنی احمد حام

In the centre of this larger seal I found the following incription —

رافعه حلال الدین مع ۱ بن محمد بن احمد الحامی *

The seals show clearly that Jalal ud Din Muhammad bin Muhammad bin Ahmdul Jamī bequeathed this valuable MS to the sacred tomb of his grandfather Ahmad 1 Jam surnamed Zandpil 1e Shaykh ul Islam Abu Nasr Ahmad bin Abul Hasan un Namaqi ul Jamī the world wide celebrated saint of Jam who was born A H 441=A D 1019 and died ۱ H ۵36=A D 1141 and who has been mentioned in this Catalogue (vol 1 p 30) as the author of a Diwan.

In some places the seals have been disfigured in others obliterated. Marks of scratches are also visible in several seals. Three seals at the end of the copy have been very artfully erased and several of them towards the beginning have been carefully illuminated so that they should not be recognised.

The above facts show that this valuable MS was stolen from the sacred tomb of the great saint Ahmad 1 Jam and some way or other found its way to this Library.

Frequent marginal emendations and notes and the word بلع occasionally found on the margins show that the copy received a careful revision and collation.

Written in beautiful and very minute Naskh within gold and coloured borders with sumptuously decorated Unwans on the first two pages. The text of the Quran written with diacritical points is overlined in red.

The following colophon, dated Tuesday, 1 *Dulqa'd*, A H 941, is found at the end of the first part, fol 302^a

تم ، بتاریخ روز سه شنبه اول ار ماه دی العده در سال به صد
و چهل و یکم در وقت ، بمار یسین بخط عدد الصغیه ، الدخیه ، راجی
الی رحمة الله المئان حلال الدین محمود بن برهان حافظ کلام ملک
العلام *

No. 1127.

fol 546, lines 27, size $10\frac{3}{4} \times 6\frac{1}{4}$, 7×4

The Same

A very correct and splendid copy of the same commentary, complete in one volume

Beginning as the other

The second half of the commentary, comprising *Sûrahs* *المزیم* to *الناس*, begins thus on fol 274^b —

کَیْتَصَّ - در مواهه ، صوفیان نادیه از مواهه ، الهی السج *

The marginal corrections, and the word *باع*, found in several places, show that the MS was revised and collated

Written in beautiful minute *Nasta'liq* within gold and blue borders with an illuminated frontispiece at the beginning

Not dated, apparently 17th century

The fly-leaf at the beginning contains several interesting seals. One of them, bearing the figures 1087 on the left side and 19 in the centre, contains the following lines

ر ل ط ه ، شهید ،
محمه د وفا شد د وفادار ~ ان

From this we can conclude that Muhammad Wafâ received the title of *Wafâdâi Khân* in A H 1087 (A D 1676), the nineteenth year of 'Âlamgîr's reign

Another seal, this one of *Kamâl* of 'Âlamgîr's time, in which the date is illegible, can be read thus —

ساع عالمگیر را لطیفه ، و احسان بر کمال *

The modern seal of one Ibrahim dated A H 1200 contains the following inscription —

حی رقص ل عمم
سده سامل به ال انرا م

A seal of Abd Ullah Khan of Alamgir's time dated A H 1070 reads thus —

مد الله حال حانه راد ساه عالمگیر

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab of Patna are found at the beginning and end of the copy

No 1128

fol 504 lines 27 size 12 × 8 9 × 5½

The Same

Another copy of Husayn Waiz Kashifi's Mawahib i Aliyyah complete in one volume beginning as usual

The commentary on the first half of the Quran viz Surahs الفاتحه to the end of الكهف comprises fol 1-261 the remaining portion covers the second half

Written in ordinary Nasta'liq within red borders

The colophon of the first half is dated A H 909

The MS is in a damaged condition especially the latter portion which is badly worm eaten

No 1129

fol 546 lines 19 size 9½ × 6½ 6½ × 3½

The Same

The first half of Kashifi's Mawahib i Aliyyah beginning as usual

It extends from the beginning of the Quran to the end of الكهف

Written in fair Nasta'liq within gold borders with gorgeously illuminated Unwans in the first two pages

Not dated 18th century

Scribe نور محمد

No. 1130.

fol 508, lines and size same as above

The second half of the above, comprising Sûrahs المريم to الناس
Beginning —

گَمَتَعَصَ - در مواهد ، صوفیان نادیه از مواهد ، الهی آله *

Not dated . written by the scribe of the preceding copy

No. 1131.

fol 216 , lines 29 , size 12×7 , 9×5

The Same

The same commentary by Kâshufî, complete in two volumes

Vol I

Beginning as usual

This first half of the commentary comprises Sûrahs الفاتحه to
نبي اسرائيل

Written in fair Naskh within gold and blue borders with an
illuminated 'Unwân and a head-piece

No. 1132.

fol 236 lines and size same as above

Vol II

The second half of the above, extending from the beginning of
Sûrah الكهف to the end of the Qurân

Beginning

الحمد لله الذي ابرل على هذه الكتاب - بنا و ستايس مرحداد

راسه ، آله *

Written by the scribe of the preceding copy

The last folio bears the seal of Qâbil Khân of 'Alamgîr's time
Another seal on the same folio is illegible

Not dated , apparently 17th century

No 1133

fol 422 lines 27 size $12 \times 8\frac{1}{2}$ $7\frac{1}{2} \times 5$

The Same

The first half of the same commentary comprising Surahs
بنی اسرائیل to the end of الفاتحة

A correct copy Written in learned Naskh within red borders
The first five folios are written in a different hand

Not dated apparently 17th century

No 1134

fol 376 line 25 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4$

The Same

Another copy of the first half of the same work extending from
the beginning of the Quran to the end of الكهف

A good copy Written in good Naskh with occasional marginal
notes

Not dated apparently 17th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid
Khawurshid Nawwab of Patna are found at the beginning and end of
the copy

No 1135

fol 447 lines 21 size $12 \times 8\frac{1}{2}$ $10\frac{1}{2} \times 5$

The Same

A defective copy of the first volume of Kashif Mawahib
Aliyyah beginning as usual

There is a lacuna after a few lines of the preface The commen-
tary extends to a portion of سورة رعد

The MS is worm eaten and water stained There are several
gaps towards the beginning of the copy

Written in ordinary Nasta liq

Not dated 19th century

VOL. IV

No. 1136

foll 433, lines 27, size $12\frac{1}{2} \times 6\frac{1}{2}$ $10\frac{1}{2} \times 4$

The Same

A copy of the latter half of Kâshifi's Mawâhib-i 'Ahiyah comprising the commentary from المريم to the end of the Qurân

Written in careless Indian Ta'liq within coloured borders

Dated A H 1236

The MS is in a damaged condition

No. 1137.

foll 99, lines 11, size $8\frac{3}{4} \times 5\frac{1}{4}$, $5\frac{3}{4} \times 3\frac{1}{4}$

The Same.

The concluding portion of Kâshifi's Mawâhib-i 'Ahiyah containing the commentary upon the last chapter of the Qurân

Beginning

چون سرب رساله ، بنده صلی الله علیه و سلم دعوت آنکارا کرد

و قرآن بر حلق خواند *

The commentary is followed by the earlier portion of the 8th Chapter of the Qurân, beginning with ولو آتانا and ending with the Sûrah المص with an interlinear paraphrase in Persian

Written in ordinary Nasta'liq

Dated Dulqa'd, A H 1009

No. 1138.

foll 8, lines 11, size $6\frac{1}{4} \times 4\frac{3}{4}$, $4\frac{3}{4} \times 2\frac{3}{4}$

A collection of verses occurring in the Mawâhib-i 'Ahiyah of Husayn Kâshifi

Beginning

بسم الله بنام حدای سرای برستس الرحمن بخسده بر حلق آلم *

The collector's name could not be traced The verses, some of which are followed by a short explanation, are not in any order

Written in Nīm Shikast

Not dated, 19th century

No 1139

fol 410 lines 25 size 11×7 8½×4

تفسير فاتحة الكتاب

TAFSÎR-I FÂTIHAT-UL-KITÂB

A detailed commentary on the first Surah (الفاتحة) of the Quran

Commentator Mu in bin Hajî Muhammad ul Farahî مولانا معین حاجی محمد الفراهی

بن حاحی محمد الفراهی

Beginning —

ربنا اننا من ادنك حمه و هى لنا من امرنا رسدا الحمد لله

الذى رن مغزون الن *

The author has already been mentioned in connection with his popular work معارج النيرة See No 486

The commentary which according to the author's statement in the following work seems to form a part of his larger commentary entitled حدائق الحقائق deals with the miraculous or supernatural power of the Quran its legendary and historical events the circumstances connected with the revelation of the Surah الفاتحة its pre eminence and the virtues of some of the letters and words in the Quran etc etc

After a long discussion on the preliminary formulae اعوذ بالله and بسم الله the commentary on الفاتحة begins on fol 157^a. The explanations are intermixed with sayings of the Prophet distinguished saints and eminent persons illustrated by anecdotes. The latter portion of the work is devoted to the events which are to take place after death the day of resurrection hell paradise etc etc

On the title page the work is called اسرار الفاتحة and so on the margin of the Habib us Siyar (Library MS No 466) but in the Hada iq ul Hanafiyah p 358 it is called تفسير فاتحة الكتاب. A commentary on سريرة يوسف by this author is noticed below

Written in fair Naskh

Dated 9 Jumada I A H 1109

Scribe حافظ نور محمد ولد خان محمد لافورى

Marks of collation are found throughout the copy

No. 1140.

foli 296, lines 21, size $9 \times 5\frac{3}{4}$, $6\frac{1}{4} \times 3\frac{3}{4}$.

تفسير "سورة يوسف"

T'AFSÎR-I SÛRAH-I YÛSUF.

A commentary on the "سورة يوسف"

Author Mu'in bin Hâjî Muhammad ul-Farâhî معین بن حاحی
محمد العوامی

Beginning —

ربنا ائنا من لدك ، رحمة وهى لنا من امرنا رسدا آلح *

The author says in the preface to the present work that after writing the commentary on the Sûrahs العنكب and النحر, entitled آلح , ران, when some of his friends, interested in the Qurânic stories, requested him to begin with the commentary upon "سورة يوسف". So he wrote this commentary, which, he says, will form a part of his حدائق

In the beginning the author dwells at length upon the characteristic qualities and peculiar benefits of "سورة يوسف"

Written in fan Naskh within coloured borders with an illuminated head-piece

Not dated, 17th century

No. 1141.

foli 279, lines 21, size $10 \times 6\frac{1}{2}$, $6\frac{1}{4} \times 4$

The Same

Another copy of Mullâ Mu'in's commentary on "سورة يوسف", beginning as above

Written in fan Nasta'liq within gold and coloured borders with an illuminated head-piece. The original folios have been mounted on new margins

Several seals of Shâh Jahân's time are found at the beginning

No 1142

foll 350 lines 19 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of Mu in s commentary on سورة يوسف beginning as above

Written in ordinary Indian Ta liq with occasional marginal notes
Dated Ramadan A H 1104

The seals of the late kings of Oude are found at the beginning and end of the copy

No 1143

foll 302 lines 20 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

A damaged and defective copy of Mulla Mu in s commentary on سورة يوسف

The MS is defective both at the beginning and end It opens abruptly thus —

• نا نماشای ناع صوان کدد و ویش مناسکی

corresponding with the last line on fol 22 of the preceding copy It breaks off with the commentary on the verse انه هو العلم الحكيم

Written in careless Indian Ta liq
Not dated 19th century

No 1144

foll 323 lines 28 size $13\frac{1}{2} \times 7\frac{1}{2}$ $9\frac{1}{2} \times 4\frac{1}{2}$

ترجمہ الخواص

TARJUMAT-UL-KHAWÂS

An extensive Shī ah commentary on the Quran complete in two volumes

Author Ali bin Hasan uz Zawwari علی بن حسن الزواری

In the preface the author says that his main object in writing the commentary was to show that some verses of the Quran apply to

and were meant for, 'Alî bin Abî Tâlib—a fact not mentioned by other commentators

A versified chronogram, found at the end of the second volume, expresses the date of the completion of the work, A H 946=A D 1539

ار فصل اله چون با تمام رسد
تاریخ وی از وصل اله اسد عدان

The words فصل اله are equivalent to 946.

The work and the author are mentioned in *Kashf-ul-Hujub*, fol 33^a. A copy of the work is noticed in *Ethé, Ind Office Lib Cat* No 2691. See also *Rieu* 1 p 12^b, where a copy of the first half of a *Shi'ah* commentary which seems to be identical with the present volume is described. Another copy, in two volumes, comprising *Sûrahs* 1–18 is noticed in the *Bûhârî Library Cat*, vol 1, p 109

Vol I

Beginning —

حمد نحمد و شکر بعد مدغمی را سرد که سعایق حقایق وادی را در
حدایق صدور ادسان بسجایید آلی *

The first volume extends from the beginning of the *Qurân* to the end of الکاف

No. 1145.

fol 346 lines and size same as above

Vol II

The second half, or the continuation of the preceding copy, comprising *Sûrahs* الحرف to the end of the *Qurân*

Beginning —

کتنعص - آورده اند که حضرت رسالت را ... سه صورت است

The first volume is dated Shawwal A H 1078 and the second Rajab A H 1079

Five seals four of which are illegible are found at the end of the second volume The legible one bears the inscription سجام علی حان and is dated A H 1230

No 1146

fol 316 lines 28 size $13\frac{1}{2} \times 8\frac{1}{2}$ $8\frac{1}{2} \times 5$

حلامه المصحح

KHULĀSAT-UL-MANHAJ

Another Shiite commentary on the Quran complete in two volumes Lith Teheran 1864

Author Ibn i Shukr Ullah Fath Ullah u h Sharif ul Kashani
اس سكر الله فتم الله السرف الكسانى

Maulana Fath Ullah son of Maulana Shul r Ullah of Kashan was a good theologian and well versed in medicine and philosophy According to Kashf ul Hujub p 208 he died at Kashmir in A H 978=A D 1570 For further particulars of the author and the work see Rieu i p 12 and in p 1077 Ethe Bodl Lib Cat No 1809 Ethe Ind Office Lib Cat Nos 2692-2693 C Stewart s Cat p 171 Buhar Lib Cat vol i p 111

Fath Ullah wrote a very extensive Persian commentary on the Quran in five volumes entitled مصحح الصادق فى الرام المحالفس (see Ethe Bodl Lib Cat No 1809 where a complete copy is mentioned) of which the present work is an abridgement Other works of the author are نسخه العاطس (a commentary on the الاعاد or the discourses and letters of Ali bin Abi Talib collected by Sayyid Radi ud Din) composed in A H 955=A D 1548 and a Persian translation of Jamal ud Din Hasan ul Hilli s فواعد الاحكام

Vol I

Beginning —

حمدى حور كمال ربانى بى عاب ساسنه لطيفست كه ار محص

h اندى بواسطه وجود نا حود اليم *

It comprises the first half of the work closing with the end of Surah الكيف

No. 1147.

foll 413, lines and size same as above

Vol II

The second half of the Khulâsat-ul-Manhaj, being a continuation of the preceding copy

It extends from المريم to the end of the Qurân

Beginning

سورة مريم - ارانى بن كعب ، روايه ، اسه . كه رسول صلى الله عليه

و سلم فرمود كه هر كه سورة مريم بخواند آله *

Both volumes are written by the same scribe in beautiful minute Naskh within gold borders with an illuminated head-piece at the beginning of each volume. Marks of collation are found throughout both volumes.

The colophon at the end of the second volume is dated 20 Jumâdâ II, A H 1099

Scribe ابوالحسن

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khawrshîd Nawwâb of Patna are found at the beginning and end of both volumes. A note by Sayyid Muhammad Ismâ'îl (son of the above Sayyid Khawrshîd Nawwâb), dated 21 July 1903, and found at the beginning of the first volume and at the end of the second, says that he presented these volumes to the Library in honour of the visit of the Hon'ble H. Bourdillon to the Library.

No. 1148.

foll 450, lines 23, size 12×8 , $8\frac{1}{4} \times 5\frac{1}{4}$

The Same

Another copy of the first volume of the Khulâsat-ul-Manhaj, comprising the first half of the work, closing with the end of Sûrah القاف. Beginning as usual.

Emendations, marginal notes and explanations are found throughout the copy.

Written in fair Naskh

Dated A H 1078

The work is wrongly designated the commentary by Maulana Ka_hifi in the colophon —

تمام شد در مولانا کاسفی *

A note on the fly leaf at the beginning assigns the ownership of the MS to Sayyid Safdar Nawwab of Patna —

مملوکه شد معدر بواب عظم آبادی *

No 1149

fol 581 lines 27 size $13\frac{1}{2} \times 9$ $10 \times 6\frac{1}{2}$

The Same

A copy of the second volume of the Khulasat ul Manhaj extending from the beginning of Surah المومنین to the end of the Quran

Beginning —

ارانی اس کعب روانب ا الحج *

Written in ordinary Indian Ta liq Occasional marginal notes

The colophon says that the scribe اکرم داکتر of Sultanpur Lahore transcribed this copy at the request of Aqa Karbala i Muhammad Afdal A H 1166

No 1150

fol 404 lines 31 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 4$

توضیح TAUDÎH

A slightly defective commentary on the Quran entitled توضیح

Some few lines from the beginning are wanting and the MS opens abruptly thus —

نسخه شده است برای و هم معبدل و دفع عامه مومنان *

The beginning of the work as given in the Buhar Library copy (see Buhar Lib Cat vol 1 p 115) is —

حمد ان حدادی را که نرسداده بر بعامر ما قرآن مرده دهنده مر

مومنان را و هم دماهد () مر کادرا و بدل کهنده حلال و حرام *

The first five lines of the Bûhâr Library copy are wanting in the present MS

The author who does not reveal his name, says in the preface that he wrote this commentary in a concise form for the use of beginners, and Moslems in general, basing it on trustworthy works such as *کتاب* - *راهدی* and *دینوری*, for which he gives the abbreviations *ک* and *ر*.

The text of the Qurân is written in red

Written in ordinary Naskh

Not dated, 16th century

No. 1151.

fol 341 lines 19, size $9\frac{1}{2} \times 6$, $7 \times 3\frac{1}{2}$.

امدق البیان

AŞDAQ-UL-BAYÂN.

A commentary on the Qurân

Beginning —

الحمد لله رب العالمين و الصلوة و السلام اما بعد بدان ايدك

الله تعالى اين تاليعى اسـ ار كلام ربانى و فرمان سبحانى اله *

The name of the commentator could not be traced. The full title of the work, as given in the preface, is *امدق البیان فی قصص القرآن*, but on a fly-leaf at the beginning it is called the *الربع الثاني من حقايق Haqâ'iq-ut-Tafsîr* *التفسير*

The date of composition of the work is also not given, but the commentator's frequent reference to the *Yûsuf Zulaikhâ* of Jâmî (*d* A H 893 = A D 1492), who is mentioned as 'deceased,' proves that it was written not long after the death of that celebrated poet

The MS comprises the commentary on Sûrahs seventh to seventeenth, as follows —

سورة توبه, on fol 57^b, *سورة انفال*, on fol 6^a, *سورة اعراف*, on fol 77^a, *سورة يونس*, on fol 140^a, *سورة هود*, on fol 114^b, *سورة نوح*, on fol 166^b, *سورة زمر*, on fol 224^a, *سورة الزمر*, on fol 211^b, *سورة النحل*, on fol 245^a, *سورة النحل*, on fol 235^a, *سورة النحل*, on fol 271^b, *سورة النحل*, on fol 313^b

A list of the contents is given at the beginning

Written in fair Nasta liq
 Dated Dulqa d A H 1038
 The MS is damaged and worm eaten

No 1152

foli 543 lines 19 size 12×7 8×4

An anonymous commentary on the Quran

The author who does not reveal his name says at the beginning that he wrote this commentary in easy Persian for friends who took an interest in reading the Quran

Beginning —

حوں اکثر رسالوں د ق دلائل قرآن دا د و بعم مصمون الحج *

The date of completion A H 1039 = A D 1649 is expressed by the following versified chronogram at the end —

درج تمام اس رحائف بقسر کلام حق بحق بود

Written in ordinary Nasta liq

The colophon dated 23 Rabi II A H 1101 runs thus —

مام شد ندا بح نسبت و سدوم شهر ربیع الثانی سنہ ۱۱۰۱ هجری
 حق ملک سنہ محبت اللہ ولد سنہ حان محمد اس سنہ نور محمد
 حلوس محمد مابوس سنہ ۳۴ د عدد ۲ الہ عالمگیر اورنگ
 رب بہاد عاری حلد اللہ ملکہ و سلطانیہ *

Scribe غفر مداری

No 1153

foli 137 lines 21 size 9×5 7×3½

بحر المعانی

BAHR-UL MA'ÂNÎ

A commentary on the last chapter of the Quran comprising Surahs النساء to الناس

Author Muhammad bin Khwajagi bin Ata Ullah entitled Khund Mian من خواجگی بن عطاء اللہ المدعو بخوند من

Beginning

الحمد لله الذي ابرل على عدة الكتاب .. بعد مئوود اصعه ،
عباد الله *

At the beginning the author mentions the following works consulted by him

- كتاب - ١٥٥ - بحر مواج - معدي - راعدي - رباعي - تحقيق - نزيل معالم
نوصيح and عمدة - لطائف - مدارك

Written in a careless Indian Ta'liq

Dated Sha'bân, A H 1088

Scribe فاضل مر ولد مرحوم مولانا مال الدين

No. 1154.

تفسير آية الكرسي

fol 55 lines 14 size $6\frac{1}{2} \times 3\frac{1}{2}$, $4\frac{1}{2} \times 2\frac{1}{2}$

'I'AFSÎR-I-ÂYA'I'-UL-KURSÎ.

The characteristic qualities and peculiar benefits of the آية الكرسي.

Author Muhammad Bâqir bin Muhammad Taqî محمد باقر بن محمد تقی

Beginning

بترین مقالی کہ عرس الکرسی سیدان بارگاه حروف تواد
بود - الح *

Muhammad Baqir, the well-known Shî'ah apostle who was born at Isfahân, A H 1038=A D 1629, and died there, A H 1110=A D 1698, dedicates this small work to Shâh Sulaymân Safawî In the conclusion he refers to his بحار الانوار

Written in good Nasta'liq within gold borders

Not dated, 19th century

The MS belonged to Sayyid Safdar Nawwâb of 'Azîmâbâd

No 1155

fol 297, lines 28, size $9 \times 5\frac{1}{4}$, $7\frac{3}{4} \times 4$

A fragment of a Persian commentary on the Qurân, extending from الماعون to سورة رعد

It opens with the commentary upon the verse

أَمْسَ هُوَ قَابِ اءِءَ اللّٰل سَاحِدَا اَوْ قَابَا اَبَى مَصْلَى *

It breaks off in the middle of the commentary upon المَاعُونَ

Written in hasty but learned Naskh with marginal notes and emendations

Not dated 17th century

No 1156

fol 180 lines 16 size 9×5 $6\frac{1}{2} \times 3\frac{1}{4}$

A commentary on the Surahs العَافَةِ and يَازُكُ الدِّى (الملك) to the end of the Quran by Ya qub b Uṣman b Mahmud b Muhammad Gaznawī (d A H 838=A D 1434) يعقوب بن عثمان بن محمود بن محمد الغزنوى See Etke Ind Office No 2678

Beginning —

لَكَ الْحَمْدُ يَا مَنْ بَدَّءَ الْمَلِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *

In the preface the author quotes الكَوَاسِى and الكَسَاف as his sources

Written in ordinary Naskh with occasional marginal notes

Not dated 18th century

No 1157

fol 381 lines 14 size $10\frac{1}{2} \times 6$ $7\frac{1}{4} \times 4$

مَسْجِدُ الرَّحْمَنِ

FATH-UR-RAHMÂN

An easy Persian commentary on the Quran complete in two volumes

Author Ahmad bin Abd ur Rahim popularly known as Walī Ullah Dihlwanى احمد بن عبد الرحمن الملقب به ولى الله الدهلوى

Vol I

Beginning —

حَمْدُكَ يَا مَحْدُودُ حُدَايَا اِيَّاكَ وَبِغَايَةِ كَيْدِ بَرَاكٍ نَامَةُ قَوْلِ اِيَّاكَ

برای نمدگان خود نازل صاحب آسم *

The author, a well-known prolific Indian writer (d. A H 1176 = A D 1762), says in the beginning that the commentary is intended for those who are ignorant of the Arabic language, and especially for Indians and beginners. We are further told that he first wrote a commentary on the رهاوی (القمر and آل) and after intervals one on one-third and then on two-thirds, and finally on the whole Qurân. He commenced to write the work in A H 1150 = A D 1737, and completed it in A H 1151 = A D 1738. He then adds that through the kind aid of his friend Khwâjah Muhammad Amin the work received a wide circulation among the public and was introduced in several Madrasahs, and many transcriptions were secured.

The present volume comprises the commentary from the beginning of the Qurân to the end of the Sûrah مريم.

The full title of the work, as given in the preface is
الرحمن بدرجته القرآن Lith Delhi, 1866

No. 1158.

fol 334 (382-715) lines and size same as above.

The second volume of the Fath-ul-Rahmân, being a continuation of the preceding copy, and comprising the commentary from the beginning of Sûrah مريم to the end of the Qurân.

The commentary is followed by a glossary, comprising fol 703^b -715^a, added by the scribe of the copy Safi Ullah bin Shaykh Faqîr Ullah صفى الله بن شيخ فقير الله who completed the transcription on Friday, 27 Rabi' II, A H 1181, having undertaken it at the order of his spiritual guide Muhammad 'Ashîq. The glossary begins thus

الحمد لله المستعان والصلوة على نبي آخر الزمان وآله وصحبه أجمعين *

In the preface to the glossary Safi Ullah says that in the commentary he found several marginal notes, some in Arabic and some in Persian, which he collected and arranged, Sûrah by Sûrah, for the benefit of readers.

Both volumes are written in ordinary Ta'liq by the same scribe.

No 1159

fol 406 lines 23 size $10\frac{1}{2} \times 6\frac{1}{2}$ 8x4

فتح العزير

FATH-UL-'AZIZ

A fragment of a well known exhaustive commentary on the Quran

Author Shah Abd ul Aziz Dihlawi مولانا سید عبد العزیز دہلوی
Beginning —

بسم الله الرحمن الرحيم نعم حذاي بحساسة مهري د ه اس
سه اسم ا احدا فرموده آي *

Shah Abd ul Aziz son of the celebrated saint and scholar Shah Wali Ullah of Dihli was like his father a most prolific writer He has been repeatedly mentioned in this Catalogue According to a note on a fly leaf at the beginning of the present MS Abd ul Aziz composed this work in A H 1200 = A D 1785 and died on Sunday 7 Shawwal A H 1239 = A D 1823

The author of the انجاء النبلا, p 296 according to whom Abdul Aziz was born in A H 1159 = A D 1746 says that the Fath ul Aziz consists of two big volumes

The present MS begins at once without a preface with the commentary on بسم الله الرحمن الرحيم followed by the commentary on الفاتحة It extends to the middle of Surah al-Baqara and ends with the comments upon the verse

و ان تصوموا حذر لكم ان كنتم تعملون *

In the following note written in a later hand at the end the work is called تفسير عربي It is also said here that this copy is the first volume تفسیر عربی

Lithographed Bombay 1889

Written in ordinary Indian Ta liq

Not dated beginning of the 19th century

No. 1160.

foll 263, lines 17, size $11\frac{1}{2} \times 8\frac{1}{4}$, 9×6

فتح العزيز

FA'Î'H-UL 'AZÎZ.

A portion of Shâh 'Abd-ul-'Azîz's Tafsîr-i Fath-ul-'Azîz, comprising the commentary on the twenty-ninth chapter of the Qurân
بارک الدی

Beginning

بسم الله الرحمن الرحيم - احتلاوه ، اسه ، در آنکه این سوره مکی
اسه ، یا مدنی و بروایت ابن عباس مکی اسه ، *

Written in ordinary Nasta'liq

Not dated, 19th century

No. 1161.

foll 341, lines 15, size $9 \times 5\frac{3}{4}$, $6\frac{3}{4} \times 4$.

تفسیر فتح العزيز

'I'AFSÎR-I FA'Î'H-UL-'AZÎZ.

A portion of Shâh 'Abd-ul-'Azîz's Tafsîr-i Fath-ul-'Azîz, comprising the commentary on the last chapter of the Qurân

Beginning without any preface

سورة تساهل و این سوره را تمام در مدگوید مکی اسه ، الح *

An Urdû translation of this portion of the commentary was lithographed at the Iftikhâr Press, Delhi, A H 1308

Written in ordinary Ta'liq

Not dated, 19th century

No 1162

foll 353 lines 17-23 size $9 \times 6\frac{1}{2}$ $6 \times 4\frac{1}{2}$

ء ر دليل الرحمن

TAFSÎR-I DALÎL-UR-RAHMÂN

An exhaustive Shî ah commentary on the Quran

Author Dahl ur Rahman b Khayr ud Din ليل الرحمن بن خيرالد

Beginning —

سناس خداوندی که در روزگار عالمی است و کلام معدهش مثل داب
 اودس منرا الم *

In the beginning of the work the author says that he commenced the composition on the 27th of Rājab A H 1214 = A D 1800 during the reign of Shah Ajam

The work is complete in six volumes bound separately

This first volume of the work comprises the commentary upon the first five chapters of the Quran It concludes with an explanation of the verse *وكان الله ساعدا*

No 1163

foll 117 line and size same as above

The second volume of the Tafsir i Dahl ur Rahman being the continuation of the preceding copy It comprises chapters VI-X and opens thus —

مردی بصادق طلب نازا کرد الم *

The first verse commented upon is *لا يحب البعير بالسوء الم*

No 1164

foll 644 lines and size same as above

The third volume of the preceding work comprising chapters XI-XV and beginning —

باعدن عذر خواهد آورد انکم بسوی سما ادا رجعت حور نار گردد

ارندوک *

It ends with the verse

قال الم اول لك ادك لن تسطع معى صدرا *

No. 1165.

fol 558, lines and size same as above

The fourth volume of the above work, comprising chapters XVI-XX, and beginning

قال گفد ، حصر در حواب موسى علمما السلام الم اول لك ايا دكتم

من ترا در اول مصادد ، كه انك بدرستی كه تو *

It ends with the commentary on المومنى

No. 1166.

fol 565, lines and size same as above

The fifth volume of the above Tafsîr, comprising chapters XXI-XXV, and beginning

اول دخوان اى حده ، بارگاه رحمان ما اوحى اليك انكه وحى

كرده شد ، نسوى تو اى مرستاده شده *

It ends with the commentary on the verse

وله الكدرىاء فى السموات و الارض و هو العزير الحكيم *

No. 1167.

fol 631, lines and size same as above

The sixth or last volume of the same Tafsîr, comprising chapters XVI to the end of the Qurân, and beginning

سورة الاحقاف ، مكنه وهى خمس و ثلثون آيات يعنى سورة

احقاف ، در مكنه معظمه بارل شنده و آن سى و پنج آيه ، اسه ، ابو امامه

ار ائى بن كعب ، روايه ، كرده *

All the volumes are written in ordinary Indian Ta liq by the same scribe

Not dated 19th century

The seals of the Nawwabs Sayyid Vilayat Ali Khan and Sayyid Khwairshid Nawwab are found at the beginning and end of each volume and a note also found at the beginning and end of each volume says that these volumes belonged to the Library of the first named Nawwab. Another note found at the beginning of the sixth volume says that all these volumes were purchased for rupees thirty two for Muzaffar Husayn in Jumadî II A H 1274

No 1168

fol 327 lines 11 size 11×7 7×4

احسن الحقائق

AHSAN-UL HADÂ'IQ

A commentary on the سورة يوسف followed by a glossary

Author Safdar Ali bin Haydar Ali صفر علی بن حیدر علی الرضوی
الدعلاوی

Beginning —

الحمد لله الذي فصّل لنا احسن القصص و الاحداث الخ *

We learn from the preface that the author wrote this commentary in Faydabad Rabî II A H 1253=A D 1837

The glossary explains the difficult words occurring in the Surah. It comprises fol 239^b-325. The words explained are arranged according to the first and last letters.

Beginning of the glossary —

حواهر مرآة و لطائف لغاب مر كسف اللغاني را رواسب كه
ناموس علم و تدريس *

Written in clear Indian Ta liq within coloured borders

Not dated 19th century

No. 1169.

foll 293, lines 17-21, size $11 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{4}$

تفسير مظهر الحق

TAFSÎR-I MAZHAR-UL-HAQ.

An extensive commentary on the Qurân The arrangement is that all the verses relating to a particular subject, such as prayer, the reading of the Qurân, etc., are grouped in a chapter and then commented on Neither name of author nor title of the work is given, but in several places a later hand has written تفسير مظهر الحق See Âsaf Lib Cat, vol 1, p 566

There is no preface, but internal evidence tends to suggest that the entire work consists of three volumes The MS begins with the lists of the contents of all three volumes The present MS, comprising the third volume, is divided into 136 chapters

Beginning —

* الحمد لله الذي ادرل على عدة الكتاب و لم يجعل له عوجاً الحق

Written in careless Indian Ta'liq

Not dated, 19th century

No. 1170.

foll 265, lines 21, size $10\frac{1}{2} \times 6$, $8\frac{1}{2} \times 4$

A fragment of an extensive commentary on the Qurân

The first folio bears the pagination mark ٥٩٢ (592) After the first three lines it begins with the commentary on the Sûrah حجرات thus —

بسم الله الرحمن الرحيم - يا ايها الدين آمو - ايكسانيكه ايمان آورده

* ايد بخدا و رسول را . . لا تعدموا دس مداريد هدي امرى ار امور الحق

The MS breaks off with the commentary on الكافرون

Written in different hands with marginal notes and emendations

Not dated, 19th century

No 1171

foll 209 lines 15 size $9\frac{1}{2} \times 6\frac{3}{4}$ $7 \times 4\frac{3}{4}$

تفسیر سورة یوسف

TAFSÎR-I SÛRAH-I YÛSUF

A commentary on سورة یوسف without the author's name

Beginning ~

الحمد لله رب العالمین بدانکه این کتاب جمع کرده آمد در

بدان یوسف بن یعقوب اهدا السلام تا اناجای قرآن و اساریهای و نکتهای *

Written in careless and ugly Indian Ta liq

Not dated 19th century

No 1172

foll 165 lines 17 size 8×6 $5\frac{1}{2} \times 3\frac{1}{2}$

علامات نجوم العرفان

'ALÂMÂT-I NUJÛM UL-FURQÂN

A concordance of the Qurân arranged alphabetically with reference to the حروف (sections) and رکوع in each of them

Author Ibn Muhammad Sa'id Mustafa بن مصطفی

Beginning ~

حمد و ستایش متعالی از معنای فاس سر او، حبات احبیب است *

The author commenced to write the work in the thirty fourth regnal year of Aurangzib and completed it in A H 1103 = A D 1691 expressed by the title علامات نجوم العرفان

A copy of the work is noticed in Etthe Ind Office Lib Cat No 2707

Written in fair Naskh

Dated 17 Jumada II A H 1226

No. 1173.

foll 304, lines 11, size 9×5 , 6×3 .

The Same

Another copy of the preceding work

Written in ordinary Naskh with gold and coloured borders,
with an illuminated head-piece

Not dated, 19th century

EXPLANATORY WORKS ON THE QURÂN

No 1174.

foll 27, lines 20, size $10 \times 6\frac{1}{2}$, $8 \times 4\frac{1}{2}$

مستخلص المعاني

MUS'TAKHLAS-UL-MA'ÂNÎ.

A short glossary of the Qurân explaining the principal words
and expressions occurring in it

Beginning —

الحمد لله رب العالمين والعافدة للمتقين اما بعد الهمة، الله

تعالى كه دون بعضی از اصحاب ما آله *

The author, who does not reveal his name, tells us in the preface that he wrote this work at the request of some friends who had neglected their studies in their youth, and now in their old age wanted to learn the meaning of the Qurân without studying such books as are used by children

The words are explained Sûrah by Sûrah, but the arrangement is that after the first Sûrah there follows Sûrah 114 and then the Sûrahs are taken in order from 113 backwards to 2

Cf Ethé Ind Office Lib Cat No 2701

The work was lithographed Bareilly 1866

Written in ordinary Indian Fa liq

Dated Rajab A H 1250

Scribe سعد صعدر على انى سعد صعدر

No 1175

fol 215 lines 17 size 8×5¹ 5³/₄×3³/₄

ترجمة القرئان

TARJUMAT-UL-JARĪDAH

A Persian commentary on Abul Qasim Shatibi's (d A H 590= A D 1194) famous Qasidah on the correct reading of the Quran

Author Qasim bin ul Haj Ibrahim bin Muhammad Qazwini
قاسم بن الحاج ابراهيم بن محمد قزوینی

Beginning —

الحمد لله الذى ابرل على عدده الكتاب و وعد من تلاه عمل الخ *

The commentator gives us to understand that after frequenting the lectures of several eminent scholars of Fars Hijaz Yaman and Sham he wrote an Arabic commentary on the Qasidah of Shatibi which however could not be understood by Persian students. He therefore wrote the present short commentary.

The work is dedicated to the Wazir whose name is introduced after a series of honorific titles —

سعد الحق والدنيا الذى عدا الاسلام الى انى محمد انى
المولى المكرم الاعظم عدا الحق والدنيا والذى سعد الاسلام
و عن ا ل ن *

This is most probably Giyas ud Muhammad bin Rashid (A H 728-736=A D 1327-1335) the celebrated Wazir of Sultan Abu Sa'id (A H 716-736=A D 1316-1335)

For the Arabic Qasidah see Haj Khal vol iii p 41 Noldeke Geschichte des Qorans p 337 J Aumer Arab Catalogue p 20 Loth Arab Catalogue p 8 See also Ette Ind Office Lib Cat No 2702 II

Written in Nasta'liq

Not dated, 16th century

No 1176.

fol 95, lines 15, size $9 \times 5\frac{1}{2}$, $5 \times 2\frac{1}{2}$

آل متشابه ممزوج

HALL-I MU'T'ASHÂBIH-I MAMZÛJ.

An index of the pauses (وء) to be observed in reading the Qurân

Author Muhammad bin Yûsuf ul-Hâfiz ul-Isfahânî محمد بن يوسف الحافظ الاسفاهاني

Beginning

الحمد لله الذي نور صدورنا بانوار كلمات القرآن الحج *

In the preface the author tells us that he has explained the different kinds of *waqf* and the correct or incorrect use of the same in the Qurân. The date of composition, A H 882 = A D 1477, is expressed by the title of the work.

The index itself begins thus on fol 8ⁿ

سورة فاتحة الكتاب مدنية وهى سبع آيات - بسم الله الرحمن الرحيم

الحمد لله رب العالمين ٥ الرحمن ٥ الدين ٥ يستعين ٥ الحج *

The work seems to have been written on the system of Safâwandi's work, entitled *وفوي سعادتي*. The words are arranged in order of their occurrence, Sûrah by Sûrah.

Written in good Naskh

The original folios have been mounted on new margins

Not dated, 17th century

No 1177

foll 58 lines 13 size $10\frac{1}{2} \times 6\frac{3}{4}$ $3\frac{1}{2} \times 2\frac{1}{2}$

مواعد القرآن

QAWÂ'ID-UL-QURÂN

A treatise on the correct reading of the Quran

Author Yar Muhammad bin Khuda Dad Samarkandi ار محمد

بن خداداد سمرقندی

Beginning —

حمد بی حد و ندای بی عد حصرت فادربرا که قرآن مجید آلم *

The author dedicates the work to Abul Gazi Ubayd Ullah Bahadur Khan (who reigned in Transoxania A H 939-946=A D 1532-1540) and divides it into twelve chapters See Ethel Indira Office Lib Catalogue No 2703 (where a copy of the work is described) Asaf Lib Cat vol 1 p 308

Written in learned Naskh with marginal annotations

Not dated 17th century

No 1178

foll 37 lines 15 size $9\frac{1}{4} \times 5\frac{1}{4}$ $6\frac{1}{4} \times 3$

The Same

Another copy of the Qawa'id ul Quran beginning as above

Written in ordinary Nasta'liq with marginal notes

Dated Rajab A H 1189

Scribe هدایت الله حوندوری

No 1179

foll 180 lines 21 size $10\frac{1}{2} \times 6$ $7 \times 3\frac{1}{2}$

ارشاد العارفي

IRSHÂD-UL-QÂRÎ

A work on the correct reading and reciting of the Quran

Author Ibn Ibrahim Mustafa ul Qari ابن ابراهيم مصطفى العارفي

(see Asaf Lib Cat vol 1 p 306)

Beginning —

سُبْحَانَكَ يَا مَنْ لَا إِلَهَ إِلَّا أَنْتَ

This latter portion written by the same scribe is dated Rabi
I A H 1145

No 1181

fol 31 lines 15 size $5\frac{1}{2} \times 3\frac{1}{4}$ $3\frac{1}{2} \times 2$

رسالة قرأت

RISĀLAH-I QIR'AT

A small tract on the correct reading of the Quran

Author Imad ud Din Ali Sharif ul Qari ul Astarabadī عماد الدين
على شريف القاري الاسترابادي See Asaf Lib Cat vol 1 p 306

Beginning —

الحمد لله رب العالمين حمدس گوید اول عباد الله و احوجم الى
عفو الله الم •

The author divides the tract into a *Muqaddimah* twelve *Fasl*
and a *Khatimah*

The original tract is preceded by a fragment on the same sub-
ject entitled رسالة المبدء النحويہ and dated Muharram A H 1048

Towards the end is found another tract on the same subject
which begins thus

بدان اسعدك الله في الدارين كه حمله حروف بنسب حسب حروف *

All are written in good Naskh by the same scribe

The original folios are mounted on new margins

No 1182

fol 12 lines 11 size $8 \times 5\frac{1}{4}$ 6×4

نسخة الرحمانی

TUHFAT-UR-RAHMÂNÎ

A small tract on the correct reading of the Quran divided into
five chapters

Beginning

الحمد لله رب العالمين ... بدانکه ارشدک ، الله تعالى فى الدارين *

In the conclusion the work is called لـهـانى در تعويد مـرايى

Written in ordinary Ta'liq, with occasional marginal notes

Not dated, 19th century

SUNNÎ HADÎS.

No. 1183.

fol 227, lines 5, size $8\frac{3}{4} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 4$

شهاد ، الاخبار

SHIHÂB-UL-AKHBÂR.

A collection of Hadîs, without the Isnâds, relating to religious and moral precepts, consisting of short sentences, each followed by a Persian paraphrase

Beginning —

الحمد لله رب العالمين ... والصلوة على سيدنا محمد وعترته

من بعده الحج *

According to the preface the collection was made by Qâdî Imâm Jamâl-ud-Dîn 'Abd Ullah Muhammad ibn Salâmat Ja'far ul-Misrî (d. A.H. 454=A.D. 1062) See Hâj Khal, vol iv, p 83 Loth Arab Catalogue, No 148, etc

The first Hadîs runs thus on fol 1^b —

ادما الاعمال با الغيات - كرها نه نه ، اسه ، الحج *

According to Hâj Khal and others the work contains one thousand Hadîs. A note on the title-page, written in the same hand as the text, says that the MS is only the second half of كتاب الشهادة , and at the end it is said to be the first Juz of كتاب الشهادة

The MS is in a hopelessly damaged condition but see No 1184
A good portion of the text has been rendered illegible by the
chemical action of the ink while many folios are missing

Written in bold Naskh

Not dated apparently 15th century

No 1184

foli 25 lines 14 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

A copy of the *Shihab ul Akhbār* transcribed from the preceding
copy beginning as above

Written in fair Nasta'liq

Dated A H 1337

Scribe تصنیف احمد دماحی ساکن برحق گنا

No 1185

foli 150 lines 20 size $7 \times 4\frac{1}{2}$ 5×3

سفر السعادت

SUFAR-US-SA'ĀDAT

A large collection of Hadis relating to the life character and
teaching of the Prophet

The full name of the author with his pedigree is Abu Tahir
Majd ud Din Muhammad bin Yaqub bin Muhammad bin Ibrahim
bin Umar bin Abi Bakr bin Ahmad bin Mahmud bin Idris bin Fadl
Ullah bin Shaykh ul Islam Abi Ishaq ul Kazaruni better known as
Shaykh Majd ud Din ul Firuzabadi ul Lugawi ul Qurayshi ut Taymi
ابو طاهر مجد الدین بن یعقوب بن محمد بن ابراهیم بن عمر بن ابی بکر بن احمد بن محمود بن ادریس بن فضل الله بن سنج الاسلام
بن عمر بن ابی بکر بن احمد بن محمود بن ادریس بن فضل الله بن سنج الاسلام
ابن اسحاق الکازونی السمرقانی السنجی مجد الدین العزوری البغدادی اللعوی العزسی
الدیمی الذکری السامعی *

Beginning —

بعد از حمد و ثناء حضرت کبریا و درود بلا اندھا بر سرور اندھا *

Beginning —

• *بسم الله الرحمن الرحيم* ابدك اب العلم الحكيم الخ

The author with his *takhallus* Haqqi has been repeatedly mentioned in this catalogue

In the preface the author enumerates a large number of works referred to in his commentary The preface is followed by an introduction divided into two *Qism* The first treats of the science of Hadīs and of the authentic collections and the second of the Imams of the four schools

The contents of the work have been fully described by W Pertsch Gotha Arab Cat p 53 See also Rieu i p 15 Etthe India Office Lib Cat No 2656 Calcutta Madrasah Lib Cat p 63 Haj Khal vol iii p 599 Flügel Vienna Cat vol iii p 449 where the work is designated *م صراط* The commentary was lithographed Lucknow 1865

The following subscription at the end suggests that this valuable copy is due to the penmanship of the commentator himself —

تم انه كان يسرد هذا الكتاب من الصلوات من يوم الاثنين الرابع والعشرين من شهر جمادى الاولى سنة ست وعشر و الف والحمد لله تم تم انساخ هذه الـ و معايلها على يد مولاه الصغير الى الله عدد الحق من الله بن سعد الله سحرة يوم الدلا السانع والعشرين من جمادى الاحرى سنة الف و ثلاث مئتين من هجرة سيد الاولين والآخرين

It would appear from the above note that Abd ul Haq finished the composition of the commentary on 24 Jumada I A H 1016 = A D 1607 and that he finished the transcription and collation of this copy on 27 Jumada II A H 1033 = A D 1623

Written in learned Naskh with numerous notes and emendations The original folios have been placed in new margins

No. 1187.

foll 50, lines 17, size $9\frac{1}{4} \times 5$, $7 \times 3\frac{1}{2}$

سرف السادات

SHARAF-US-SÂDÂ'Î.

A collection of forty traditions of the Prophet, relating to the prerogatives, and the love and respect due to the descendants of the Prophet, with explanations in Persian

Author Qâdî Shihâb-ud-Dîn bin Shams-ud-Dîn bin 'Umar Daulatâbâdî قاضي شهاب الدين بن شمس الدين بن عمر الدولابادي

Beginning

الحمد لله رب العالمين والعاقبة للمتقين اما بعد عرض ميدارد

بمدد درگاه بدوي الم *

The author has already been mentioned in connection with his commentary on the Qurân, بحر مراح (see No 1117)

The title of the work is not given in the text, but we find the following endorsement on the title-page الحرة الاول عن كتاب شرف السادات, and it seems probable that the work is identical with the sâdât mentioned in the Hadâ'iq-ul-Hanafiyah, p 319 and also noticed in Âsaf Lib Cat, vol 1, p 286

It is divided into ten *Bâb*, each of which begins with verses from the Qurân, followed by four traditions of the Prophet, and then by some precepts of Muhammadan law

Written in bad Indian Ta'liq, with occasional marginal notes

Not dated, 19th century

Scribe عدد الله بن يعقوب

No. 1188.

foll 47, lines 17, size 9×6 , 6×4

The Same

Another copy of the same *Sharaf-us-Sâdât*, beginning as above

The MS has been repaired and many folios are mounted with new margins The earlier part of the copy contains copious emendations and marginal notes Patches of thin paper are found throughout the copy

Written in ordinary Nasta liq

Dated 9 Dūlqa d the 25th regnal year (?)

No 1189

fol 8 lines 9 size $9\frac{1}{2} \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

ترجمة اربعين

TARJUMAH-I ARBA'IN

A very good copy of Arba'in or the forty sayings of the Prophet with a paraphrase in Persian verses by Jamī See vol II No 181-II

The Arabic text written in gold is in beautiful Naskh and the paraphrase in good Nasta liq Illuminated head piece

Not dated 17th century

Scribe محمد مراد

No 1190

fol 315 lines 17 size $10\frac{1}{2} \times 6$ $7\frac{1}{2} \times 3\frac{1}{2}$

روضۃ الواعظین

RAUDAT-UL-WĀ'IZĪN

A collection of forty traditions

Author Mu'in bin Hajī Muhammad ul Farahī معین بن حاجی محمد الفراهی

Beginning —

حمدنکے مصباح ارواح مستندین اشعہ

ربنا انا من لدنک
سموس لاشوقی الخ *

The author better known as Mu'in ul Miskin has already been mentioned in connection with his more popular work معارج النبوة (No 486) He says in a wordy preface to this work that he was requested by some of his friends to arrange his religious lectures (which he delivered in the Jamī Masjid of Harat) in the form of a book Hence the composition

According to the author's statement the work is divided into two *Daftar*. The first *Daftar* of which the MS seems to be a portion, consists of forty *Majlis*, each represented by a Hadîs. In the preface to his *روضة الواعظين* the author says that his *اربعين*, entitled *روضة الواعظين*, consists of four volumes (see also Hâj Khal, vol III, p. 511).

Each Hadîs is followed by a detailed explanation in Persian, interspersed with verses from the Qurân and sayings of distinguished saints and poets. The concluding portion of the work treats of divine love, mysticism, etc.

The preface is preceded by a short note in which it is said that the MS was transcribed from the author's autograph copy —

من كتاب الأربعين المسمى بروضه الواعظين من مجموعات معني
المسكن وهي المتكلمة بحلى الاحاديث ، والعقول المستملته على رواهر
خواهر المعقول والمفعول ود جمع ، لطايعها اللالى المدورة من كل
حرية ودعده ومن التحدث اتماما و كـ ، من حظ المصده ، رحمة
الله عليه . . *

The first Hadîs begins on fol 36^b, the second on fol 123^b the third on fol 174^a, the fourth on fol 262^a.

The MS breaks off at the end of the fourth Hadîs with the following hemistich of a verse

خون دطر در كرمه ، كردم ازين عم رستم *

Written in fair Nasta'liq

Not dated , 17th century

No. 1191.

fol 144, lines 23, size $9\frac{1}{4} \times 5\frac{3}{4}$, 8×4

شرح شمایل النبی

SHARH-I SHAMÂ'IL-UN-NABÎ.

A Persian commentary on the *Shamâ'il un-Nabî* of Abî 'Îsâ Muhammad bin 'Isâ Tirmidî (*d* A H 279 = A D 892)

Commentator Hâfî حافی

Beginning —

بہترین دوائی کہ نلدان گلستان صاحب و عدد لندن دوسنان
دلائل الحج *

In the concluding lines the commentator who designates himself *الفقر الحقير الى رحمة الله الراعي المسمى بالحاجي* says that he completed the work at the *Khanqah* of Sayyid Alī ul Hamadani on the fifth day of Ramadan A H 988=A D 1580 for which year the title of the work forms a chronogram. On fol 3 the commentator mentions the name of Shaykh Shihab ud Dīn Ahmad better known as Ibn ul Hajar ul Makki (d A H 973=A D 1565) whom he calls his master and refers to his Arabic commentary on the Arabic original of the present work. On fol 5^a the commentator incidentally mentions that he repeatedly visited the sacred house in which the Prophet was born and also that for several years he studied Hadīs in the neighbouring Madrasah from Maulana Sadiq Muhaddis a pupil of Mir Jamal ul Dīn Muhaddis (d A H 926=A D 1520) the author of the *Raudat ul Ahbab* (see No 496). The commentator seems to be identical with Hajī Muhammad Kashmiri¹ who in the list of his works given at the end of his commentary on *حصص حصص* (see No 1419) names the present work.

The original work *Shama'il un Nabī* printed in Calcutta A H 1252 with a Hindustani translation entitled *انوار محمدی* is noticed in Loth Arab Catalogue Nos 133-137 Brit Mus Arab Catalogue p 98 Bibl Sprenger p 107 Asaf. Lib vol 1 p 640 See also Haj Khal iv p 70

A copy of the present commentary is noticed in Buhār Lib Catalogue vol 1 p 121

Written in ordinary Ta liq

Dated *Shah Jahanabad* 16 Jumada I the fourth regnal year of Farrukh Siyar

Scribe *فتح محمد ابن سلا فلی*

¹ He originally belonged to Hamadan. One of his ancestors came with Sayyid Alī Hamadani to Kashmir where he was born. He died in A H 1006=A D 1597. See Tadjkirah i Ulam i Hind p 46

No. 1192.

foll 162, lines 18, size $11 \times 6\frac{1}{4}$, 8×4

شرح شمائل النبی

SHARH-I SHAMÂ'IL-UN-NABÎ.

Another Persian commentary on Abû 'Îsâ Muhammad bin 'Îsâ bin Saurah Tirmidî's (d A H 279 = A D 892) well-known work شمائل, also called شمائل برمدي, containing a collection of authentic traditions relating to the person, character, practices and moral teachings of the Prophet

Beginning —

بسم الله - شروع میکنم در جمع و تاليف ، ابن کتاب مديده ، تمام
هدایى السج *

The work begins at once with the Arabic text, followed by the Persian commentary, without any preface or prolegomena by the commentator, whose name could not therefore be ascertained

The headings of the fifty-four *Bâb*, into which the work is divided (see Loth, *loc cit*), are written in red, and the original text is always marked with a red line

Notes and emendations are occasionally found on the margins

Written in fair Indian Ta'liq

Dated A H 1272

No 1193

foll 415, lines 33, size $16\frac{1}{4} \times 10$, $11\frac{1}{4} \times 6\frac{1}{2}$

اسعة اللّمعان

ASHI' 'A'Î'-UL-LAMA'Â'Î'.

A detailed commentary on Walî-ud-Dîn Muhammad bin 'Abd Ullah ul-Khatîb ut-Tabrizî's Arabic work مسکوة المصابيح

Commentator Shaykh 'Abd-ul-Haq bin Sayf-ud-Dîn ud-Dihlawî, شيخ عبد الحق بن سيف الدين الدهلوي

The Arabic original, completed in Ramadân, A H 737 = A D 1336 (see Hâj Khal, vol v, p 567), is an enlarged recension of Husayn bin

Mas ud ul Farra ul Bagawis (d A H 516=A D 1122) work مصابيح السعد and is mentioned in Brock vol II p 364 Brit Mus Suppl Arab Cat No 1268 Berlin Cat No 1292 Gotha Cat No 597 Loth Arab Cat No 152 Cal Madrasah Cat p 7 Buhar Lib Cat vol II p 33 Printed and lithographed repeatedly at Dihli Bombay and other places see Ellis Cat of Arabic Books Brit Museum vol II pp 124 125 and translated into English by Capt A N Mathews Calcutta 1809 1810

The name of the commentator has often recurred in this Catalogue He tells us in the preface that after his return from pilgrimage he commenced to write simultaneously two commentaries on the Mishkat viz one in Arabic and another in Persian He finished the Arabic commentary first and then the Persian of which he had written only half According to a note by the commentator at the end of a copy of the fourth volume of this commentary (see Rieu I p 14) he began the work at Dihli in the middle of A H 1019=A D 1610 and completed it there in Rabi II A H 1025=A D 1616 In the said note he adds that during the same period he also wrote an Arabic commentary entitled لمعاب النقيح في شرح مسكوة المصابيح which was shorter than the Persian the former containing about 80 000 and the latter 130 000 lines

The full title of this commentary is اسعة اللعاب في شرح مسكوة المصابيح

The present MS comprising the first volume extends from the beginning to the end of كتاب المناسك

Comp Rieu loc cit Etthe Ind Office Lib Cat Nos 2654 2655 The commentary was lithographed in four vols Lucknow 1873

Written in ordinary Nasta liq with an illuminated head piece
Not dated 18th century

No 1194

fol 560 lines 29 size 14×9 9½×5½

The second volume or the continuation of the preceding copy beginning with كتاب السمع and ending with كتاب العين

A good copy written in small Nasta liq

Not dated 17th century

Scribe جمال الدين محمد بن بنى حمزة عرب

A note at the end dated the forty fourth regnal year of Aurangzib says that the MS once belonged to Shah Darwish Ali bin Muham

mad Shâkır who purchased it for three hundred and twenty rupees. The note is preceded by a seal, dated A H 1109, bearing the following inscription

درویس بود نه نعمه ، حق شاکر *

No. 1195.

fol 561 lines 25, size $11\frac{3}{4} \times 6\frac{1}{2}$, $9 \times 4\frac{3}{4}$

تفسير العاربي

TAYSÎR-UL-QÂRÎ.

The well-known Persian commentary on the famous Sahih of Imâm Abû 'Abd Ullah Muhammad bin Ismâ'il Bukhârî (d A H 256=A D 870, but according to our commentator, fol 5^a, A H 255=A D 869)

Commentator Nûr-ul-Haq, نور الحق الترك البخارى نساً و ساء جهان آبادى متوطناً

Beginning —

بسم الله والحمد لله والصلوة والسلام على رسول الله و على آله

..... اما بعد اين صحيفه كرامه ، و بمده شرافت اله *

The commentator was the son of the famous prolific Indian writer Shaykh 'Abd-ul-Haq Dihlawî. Besides the present work he wrote a general history of India from Mu'izz-ud-Dîn bin Sâm to the accession of Jahângîr, A H 1014=A D 1605. This history, which he entitled رده الداريج is a revised and enlarged edition of his father's تاريخ mentioned under No 537. He is also the author of a commentary on the famous work صحيح مسلم. He died in A H 1073=A D 1663, see Hadâ'iq-ul-Hanafiyyah, p 418; Khazînat-ul-Asfiyâ, p 989, Elliot, Hist of India, vol vi, p 182, Rieu, i, p 224, Ethé, Ind Office Lib Cat No 290.

The Taysîr-ul-Qârî, with its full name شرح صحيح في سير القارى (lithographed in five volumes, Lucknow, A H 1305) is noticed in Ethé, Ind Office Lib Cat No 2659.

The Arabic original has been repeatedly printed and lithographed, see Ellis, Cat of Arabic Books, British Museum, vol ii, p 200.

The present MS comprises the commentary from the beginning to the latter portion of باب الصوم يوم النحر and breaks off with the

following words س در عقب در آورده مراد حوس آمده قال لا سار
corresponding to p 215 line 10 vol ii of the lithographed edition

Written in fair Indian Ta liq

Not dated 19th century

No 1196

fol 574-1227 (651) lines 23 size $11\frac{3}{4} \times 7\frac{1}{4}$ $8 \times 4\frac{3}{4}$

The Same

A portion of the preceding commentary on Bukhari's Sahih from the beginning of كتاب النوع to the end of كتاب المنافع corresponding to p 232 vol ii to the end of vol iii of the lithographed edition

Beginning —

* النوع جمع نوع اسب جمع آورده نامی اسب اله

Written in the same hand as the preceding copy

Not dated 19th century

No 1197

fol 494 lines 20 size $11 \times 6\frac{1}{2}$ 8×4

The Same

The commentary on Bukhari's Sahih from the beginning of كتاب النوع to the end of كتاب الحج corresponding to p 232 vol ii to p 140 vol iii of the lithographed edition

Beginning —

* نوع جمع نوع اسب جمع ا ده اله

An index of the contents is given at the beginning

Written in ordinary Indian Ta liq

Not dated 19th century

Two seals both of which are defaced are found at the end of the MS

No. 1198.

fol 286, lines 25 size $10\frac{3}{4} \times 6\frac{1}{4}$, 8×4

The Same

This copy of Nûr-ul-Haq's commentary on Sahîh Bukhârî extends from the beginning of كتاب الدكاح to the end of باب هل يرور صاحبه كتاب الادب of كل يوم او بكره و اسيا

Beginning —

كتاب الدكاح - از هری گوید دكاح در اصل لغت ، بمعنی وطنی است ،

واطلاع آن آلم *

Written in Indian Ta'liq

Not dated, 19th century

No. 1199.

fol 325, lines and size same as above

The Same

The present MS is a continuation of the preceding copy, extending from the beginning of كتاب الرياسة of باب الرياسة to the end of باب قول كتاب الادب of كتاب التوحيد of الله لما خلقه - سدى

Beginning —

باب الرياسة ومن راز موما وطعم عددهم - در بیان ریاضت کردن کسی

را و کسی که ریاضت کند جمعاً را آلم *

Written in the same hand as the above

The earlier portion of the MS is worm-eaten and damaged in many places Patches of thick paper pasted here and there render the text illegible Some folios towards the end are mounted on new margins

No 1200

foll 466 lines 21 size $10\frac{3}{4} \times 6\frac{3}{4}$ $7\frac{3}{4} \times 4$

شموس الساهرة في الامور الآتية

SHUMUS-US-SÂHIRAH FÎL UMÛR-UL-ÂTIYAH

A Persian commentary on Jalal ud Dīn Suyutī's Arabic work Budur us Safirah fī Umur ul Akhīrah بدور السافرة في امور الآخرة (composed A H 884 = A D 1479) which consists of a collection of Hadīs relating to the incidents of the day of resurrection paradise hell etc

Commentator Abd ul Gaffar bin Shaykh Wali Muhammad bin Shaykh Hamzah (Hamzah?) bin Shaykh Muhammad ul Qurayshī ul Hashīmī ul Abbāsī (حمزة)
 عدد المعارف شيخ ولي محمد بن شيخ حمزة (حمزة)
 بن شيخ محمد القرشي الهامسي العناسي

Beginning —

تکالیف کلامی کہ نصاب صحاح صحیفہ ا سواد بدرای رند

نوادد بود الحج *

For the Arabic original see Haj Khāl vol 11 p 82 Brock vol 11 p 146 Rampur p 66 Asaf vol 1 p 614 Bankipur Lib Hand list of Arabic MSS No 1400 Lithographed in A H 1311

In the preface the commentator says that he wrote this work at the desire of some of his intimate friends for the convenience of those who on account of their ignorance of the Arabic language could not get access to the Arabic original the most trustworthy Arabic work of Suyutī

The Arabic text is distinguished by a red line drawn above it

Written in ordinary Ta liq with an illuminated head piece

Not dated 18th century

No. 1201.

foll 31, lines 11, size $7\frac{1}{4} \times 4$, $4\frac{1}{2} \times 2$

کتاب ، الحبل

KI'I'ÂB-UL KHAYL.

A collection of Hadîṣ, with a Persian paraphrase, relating to the Prophet's fondness for horses

Author Nasîr-ul Haq نصر الحق

Beginning

یا من دل بداته علی دانه و شهد بوحداشته نظام مصدوعاته الحج *

The author, a teacher of the Imperial Madrasah, says that he collected these traditions relating to the Prophet's fondness for horses from several reliable works, and translated them into Persian for his royal patron Abul Muzaffar Mu'in-ud-Dîn Muhammad Farrukh Siyar (A H 1124-1131 = A D 1713-1719)

The work deals with a short description of horses in general. The names of the horses belonging to the Prophet, with a detailed description of each, is given at the end of the work

The title of the work is not given in the text itself, but is taken from an endorsement on the title-page

A splendid copy Written in beautiful Nasta'liq, with an illuminated head-piece

Not dated, 19th century

No. 1202.

foll 302, lines 21 size $11 \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4$

مصنفی شرح موطناً

MUSAFFÂ SHARḤ-I MUWATTÂ'.

The well-known Persian commentary on the famous collection of Hadîṣ by Imâm Mâlik bin Anas bin Abî Âmir bin 'Umar bin Hâris, who according to this work, fol 3^a, was born in A H 93 = A D 712, and died on Sunday, 10 or 14 Rabî' I, A H 179 = A D 795

Commentator Shâh Walî Ullah Dihlawî سید ولی الله دہلوی For his life and other works see under ازالہ الحفا (No 1286)

Beginning —

ای حصرت ناری حل مجده ند ن از حد احصا سب و تعمی
که رناده در السج *

This work very popular in India was completed in A H 1179 =
A D 1765 for which several chronograms are given at the end
Lithographed in Dilli A H 1293 Comp Asaf Lib vol 1 p 686

The work is divided into several *Kitab* subdivided into *Bab*
The first *Kitab* كتاب الصلوة begins on fol 11^b and the last كتاب سیر النبی
on fol 289^b

Written in fair Nasta liq with copious notes and explanations on
the margins

Dated 5 Muharram A H 1206

Scribe سند بهادر علی لکهنوی

No 1203

fol 412 (pp 825) lines 17 size 9¹ × 6 6¹/₄ × 4

The Same

This volume of Shah Wali Ullah's Musaffa comprises the latter
half of the work and begins with كتاب النوع والمعاملات thus

• كتاب النوع والمعاملات كتاب ن د نال احكام منعلقه بانواع نوع السج *

In the beginning it is endorsed شرح مواعظ علی حلد نای

Written in a careless Indian Ta liq A modern copy

No 1204

fol 57 lines 12 size 9¹/₄ × 6¹/₄ 7 × 3¹/₄

لُبُّ الْاَحْبار

LUBÂB-UL-AKH̲BÂR

A collection of 400 traditions of the Prophet relating to
Muhammadian theology and law with a paraphrase in Persian by
محمود

Beginning —

الحمدی کہ جمع حامدان از اوصای وی عاجزاد و شکریکہ مدح
شاکران عاجزاد آلم *

The original collection in Arabic, compiled by Ahmad bn Abd Ullah was printed at Bombay, A H 1280 See Loth Arab Catalogue, p 48^a, Stewart's Catalogue, 164, xlv

The present work, like the Arabic original is divided into forty *Bâb*, each containing forty traditions

The author's son Muhammad ibn-i Mahmûd ابن محمود also translated the Arabic original See Ethé, Ind Office Lib Cat No 2639 and Bûhâr Lib Catalogue, vol 1, p 106

Written in fair Indian Ta'liq

Not dated, 18th century

No. 1205.

fol 48, lines 31, size $10\frac{3}{4} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{2}$

سبعین

SAB'ÎN.

A collection of 70 traditions of the Prophet, with explanations in Persian

Author Gıyâs-ud-Dîn Husayn عیاض الدین حسین

Beginning

التحبات لله و الصلوة والطهات السلام علیها الدینی ورحمة
الله وبرکاته *

In the preface the author says that while he was studying books on Hadîs, he made a collection of traditions from them He then adds that after finishing his work, entitled حروفه, he directed his attention to the said collection of Hadîs from which he selected these seventy

Of the authorities quoted by the author the latest is Jâmî, who died, A H 898=A.D 1492 The work is not divided into chapters or sections On the title-page the work is called مرجع مسکات مرئف

Written in fair Nasta'liq

Dated Bihar A H 1156

Scribe محمد اکمل سناری

No 1206

foli 131 lines 18 size $9\frac{1}{2} \times 6 \quad 7 \times 4$

هدایه العوی الی المصیح العوی

HIDĀYAT-UL-GAWĪ IL'AL MANHAJ-
US-SAWĪ

A Persian commentary on Jalal ud Din Suyuti's (d. A H 911 = A D 1500) well known Arabic work منہج السوی فی الطب النبوی. For the Arabic original see Brock vol II p 147 Haj Khal vol VI p 221

Commentator Muhammad Gaus bin Nasir ud Din Muhammad Na'isi محمد غاوس بن ناصر الدین محمد نایسی

Beginning —

سناس بعباس مراد ی اکله نرس ددا سادست ک دمان
بعباس کدک دم ا الح *

Written in fair Ta'liq with occasional notes on the margins

Not dated 19th century

No 1207

foli 607 lines 19 size $10\frac{1}{2} \times 6 \quad 8\frac{1}{2} \times 4\frac{1}{2}$

منہج العلم

MANBA'-UL-'ILM

A Persian commentary on Imam Muslim bin Hajjaj ul Qushayri's well known Sahih or Collection of Hadis

Commentator Fakhr ud Din Mujaib Ullah محمدرالدین معجب الله

Beginning —

حمد و سناس بعباس و ندر ی ادعا شاهساهی را
سرد آله *

In the preface the commentator says that his father (evidently Nûr-ul-Haq, see No 1195) towards the close of his life, wrote a commentary on the Sahîh of Muslim, entitling it *صاحح العلم في شرح صحيح الام*. His father died soon after, and did not consequently revise the commentary two or three copies of which had been made by that time. As this unrevised work of his father contained some defects and doubtful points he (Mujib-Ullah) revised it, and improved it by making suitable additions and alterations. He adds that in his work he received valuable assistance from the compositions of his grandfather (*حدي*) *Shaykh* 'Abd-ul Haq.

The commentary itself begins thus with *كتاب الايمان*

ERRATA

P 62, line 21 . . . *Read* No 1208 for No 1108

No. 1108.

fol 431 lines 21 size 12×8, 9×5½

شرح شيخ الاسلام

SHARH-I-SHAYKH-UL-ISLÂM.

A commentary upon the Sahîh of Bukhârî

Commentator Muhammad, entitled *Shaykh-ul-Islâm* a grandson of *Shaykh* 'Abd-ul-Haq Dihlawî *شيخ الاسلام نير اللام*
شيخ عبد الحق دهلوي

Beginning —

انچه نيس از شروع درن كتاب مستطاب بايد دانسد ، چندين چيز

*اسد ، الحج **

The work was lithographed on the margin of the Tafsīr ul Qarī Lucknow A H 130ۛ

In a subscription at the end of the third volume of the lithographed edition it is said that the commentator flourished in Shahjahanabād in the reign of Muhammad Shah and was still alive at the time of Nadir Shah's invasion. He was buried by the side of Shaykh Abd ul Haq Dihlawī. According to the author of the Hada'iq ul Hanafiyyah p. 468 Shaykh ul Islam was a lineal descendant of Abd ul Haq Dihlawī and the son of Hafiz Abd us Samad Fakhr ud Din Muhaddī. He is the author of رسالة طرود الاوقاف and كشف العطاء. His son Salam Ullah author of several works died in A H 1229 or 1233=A D 1813 or 1817.

The commentary seems to be for the most part an abridgment of Nur ul Haq's Tafsīr ul Qarī the arrangement of both works being the same.

The present MS extends from the beginning of the Sahih to the end of كتاب الصلوة باب من نزل للمكثرة

Written in ordinary Indīan Ta'liq

Dated 8 Shawwal A H 1264

No 1209

foli 516 lines and size same as above

The Same

This copy of Shaykh ul Islam's Tafsīr comprises the commentary from the beginning of كتاب السروط باب السروط مع الناس بالقول سرطها to the end of كتاب اسلام سليمان

Beginning —

باب السروط مع الناس بالقول سرطها كما ما مردم بمكثرة كعنى

Written in the same hand as the preceding copy

* كعدد برنان

No. 1210.

fol 400, lines 17, size $8\frac{1}{2} \times 6$, 6×4

سراج الهدایہ

SIRÂJ-UL-HIDÂYA'I'.

A collection of Hadîs from Muhammad bin 'Abd Ullah ul Khatîb's famous *Mishkât*, with a Persian paraphrase and explanation

Author Sirâj-ud-Dîn Husayn bin Sayyid Bahâ-ud-Dîn Shâh jahânâbâdî سراج الدین - سن بن سید سید الدین شاه جهان آبادی

Beginning —

الحمد لله بحمده و نستعينه و نصلي على محمد و آله و اصحابه
اما بعد منكوب بدده صعيه ، عاخر گدگار اله *

The author says in the preface that as the *Mishkât* was an extensive work, he made a selection from it for the convenience of readers without changing the system and arrangement of the original. He also says that in some places he has inserted 'Abd-ul-Haq Dihlawî's translation (of the *Mishkât*, see Nos 1193-1194) without any addition or subtraction. He further adds that the *Mishkât* contains 6,000 Hadîs, while in his present work he has dealt with only 2,500 Hadîs.

The date of composition, as given in the preface, is A H 1250 = A.D 1834

The author of the *Tadkirah-ı 'Ulamâ-ı Hind*, p 71, says that Hakîm Sirâj-ud-Dîn, a good scholar and an eminent physician of Shâhjahânâbâd, is the author of the following works —

چراغ دین و انتکاب حکر الکلام و علم رموز و عمل افرا و ...
ایمانی و سراج صیر و سراج هدایه ، و ... کتاب مدنی مولانی روم
و دستور العمل علمای متقدمین و علای سابعین و مجموعه گل و ریاضین
و قانون العلاج *

The work itself begins with کتاب الایمان on fol 16^b and ends on fol 364^b

The original work is preceded and followed by numerous notes, quotations, extracts from other works, all relating to the subject treated by the author, with many interleaves, and it is almost certain that the MS is a draft copy by the author himself

The colophon is dated A H 1252

Written in a careless and hasty Indian Ta liq with copious notes and annotations throughout

SHĪ'Ī HADĪS

No 1211

fol 371 lines 19 size 11×6½ 7×3½

ترجمہ قطب شاہی

TARJUMAH-I QUTUBSHĀHĪ

The well known Persian translation of Baha ud Dīn Muhammad ul Amulī s (see No 291) collection of Forty Traditions (اربعين) by Muhammad bin Alī better known as Ibn i Khatun ul Amulī ابن خاتون العاملي who wrote it at the desire of Sultan Muhammad Qutub Shāh of the Qutub Shāhī dynasty

Beginning —

ای از نو حدیث معرب را بنویس

دی ترجمہ وصف نو بنویس

From the subscription which Baha ud Dīn wrote in A H 1029 = A D 1620 and in praise of this translation which is found at the end of this copy as well as in many others it is evident that the translator finished his work in or immediately before that year. The date of translation given in the Hand list of the Asafiyah Lib vol 1 p 684 is A H 1028. Another copy of the work is noticed in the Buhār Lib Catalogue vol 1 p 122

A neat and good copy. Written in fair Nasta liq on gold sprinkled papers with an illuminated head piece

A marginal note at the end says that the copy was collated in Safar A H 1059

Not dated apparently 17th century

Scribe محمد تقی بن قاسمی محمد صالح

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy

No. 1212.

fol 324, lines 17, size $9\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

The Same.

Another copy of Ibn-i Khâtûn ul-'Âmulî's Persian translation of Bahâ-ud-Dîn 'Âmulî's Arba'in, beginning as usual

Bahâ-ud-Dîn's note in praise of the translation, generally found at the end of other copies, is given here at the beginning immediately after the list of contents The work itself begins on fol 14^b

Written in ordinary Nasta'liq

Not dated, 18th century

No. 1213.

fol 344, lines 19 size $11\frac{1}{2} \times 7$, $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

A good copy of the Tarjumah-i Qutub Shâhî, with a detailed index of the contents occupying fol 1^b-15^a, but without the subscription found at the end of the preceding copy Beginning as usual on fol 15^b

Written in fair Naskh, with illuminated frontispieces on fol 1^b and 15^b

The index (on fol 15^a), is dated 20 Muharram A H 1058 On the same folio as well as on the title-page is a seal, dated A H 1085, with the following inscription —

العدد الممدد ، بها الدين بن محمد عفى عنهما *

The seal on the title-page is followed by the following note

دخل في دولة العقير الى الله العلى بهاء الدين محمد اليبى

الكرادى (٩) عفى عنهما بمده وكرمه *

The colophon is dated Haydarabad 20 Ramadan A H 1059

Scribe عبد الله بنده قطب شاه

The seals and signatures of Nawwab Sayyid Vilayat Ali Khan and Khwurd Nawwab of Patna are found in several places

No 1214

fol 391 lines 15 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The Same

A very modern copy of the Tarjumah i Qutub Shahi with Bahadur Din's subscription at the end

The translation and explanation of most of the traditions are omitted and the MS breaks off at the beginning of the fortieth tradition

Written in a careless and ugly Indian Ta liq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Khwurd Nawwab of Patna are found at the beginning and end of the copy

No 1215

fol 380 lines 19 size $8\frac{1}{2} \times 4\frac{1}{2}$ $6\frac{1}{2} \times 3$

The Same

Another copy of the Tarjumah i Qutub Shahi beginning as usual

Written in fair Nashh

Not dated 19th century

Several seals of the late kings of Oude are found at the beginning and end of the copy

No. 1216.

foll. 78, lines 42, size 10×6 , $7\frac{1}{2} \times 4\frac{1}{4}$

تلخیص ترجمہ قطبشاهی

T'ALKHÎS-I T'ARJUMAH-I QU'TUBSHÂHÎ.

An abridgment of Ibn-i Khâtûn's Tarjumah-i Qutub Shâhî (see No 1211), by Gulâm Husayn Khân bin Sayyid Hîdâyat 'Alî Khân Tabâtabâ'î, the well-known author of the Siyar-ul-Muta-akh-khîrîn (see No 582)

Beginning —

الحمد لله الذي جعل العلم علماً للهداية الى الحق *

In a short preface Gulâm 'Alî says that as there were some defects in Ibn-i Khâtûn's Tarjumah-i Qutub Shâhî, and as some of the explanations given therein were too difficult to be understood, he, with a view to removing those defects, wrote the present abridgment

Written in minute Nasta'liq

Dated 19 Ramadân, A H 1202

The original folios are mounted on new margins. The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshîd Nawwâb are found at the beginning and end of the copy

No. 1217.

foll 128, lines 29, size $9\frac{1}{4} \times 5\frac{3}{4}$, $6\frac{3}{4} \times 3\frac{3}{4}$

The Same

Another copy of Gulâm Husayn Khân's abridgment of Ibn-i Khâtûn's Tarjumah-i Qutub Shâhî, beginning as above

Written in the same hand as the preceding copy

Scribe میر سلامت علی

This copy also bears the seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshîd Nawwâb of Patna

No 1218

fol 217 lines 20 size 8½ × 4½ 6½ × 3

ترجمة مكارم الاخلاق

TARJUMAH-I-MAKÂRIM-UL-AKHLÂQ

A work dealing with the noble qualities customs actions observances modes of living etc of the Prophet translated from the Arabic

The preface due to the translator begins thus —

حمد و ثناء بعد مومنی را که عول د ذات آدم از ادراک آلم *

The author of the *Kashf ul Hujub* p 548 says that according to the *بحار الانوار* of Muhammad Baqir bin Muhammad Taqī ul Majlisī the Arabic original (مكارم الاخلاق) was written by Shaykh Abi Nasr ul Hasan bin Fadl bin Maulana Amin ud Din ut Tabarsi but that Kaf ami in his *مصباح* ascribes the authorship to Shaykh Radi ud Din bin Shaykh Abi Ali ut Tabarsi

The heading at the beginning of the present copy supports the statement of Baqir Majlisī that the *Makarim ul Akhlaq* was written by Hasan bin Ali bin Iadl ut Tabarsi whose full name is again given thus by the present translator on fol 2 —

اما بعد حمد و ثناء مولف این کتاب السبح العالم العاقل النقی
مختار المحتاج والاعرج من السور من المومنین من علی العاقل النقی
رحمه الله آلم *

The name of the translator does not appear in the text A copy of this translation is noticed in the *Madrasah Lib Cat* p 64 An other Persian translation entitled *معانی الآداب* by Nasir ud Din Muhammad bin Abd ul Karim ul Ansari ul Astarabadi who wrote it in the reign of Shah Tahmasp (A H 930-984=A D 1523-1576) is noticed in *Rieu 1* p 15^a A third by Ali bin Tifur ul Bistami is noticed in this Catalogue under No 1220 Another entitled *مکارم الکرام* is mentioned in *Kashf ul Hujub* p 121

The author of the *Kashf ul Hujub loc cit* who notices the present translation says that he did not succeed in tracing the translator's name According to the concluding lines in the following copy the translation was completed on 7th *Sha ban* A H 1064=A D 1653 for which the title *مکارم الاخلاق* forms a chronogram

The arrangement of the twelve chapters into which the work is divided exactly agrees with that of the Arabic original

Written in ordinary Ta'liq.

Dated Ahmadâbâd, Gujarât, 17 Jumâdâ II, A H 1002 (1102 ?)

Scribe محمد صالح بن حافظ سرواری

Two seals of Muhammad Ibrâhîm Husaynî, of 'Âlamgîr's reign, and one of Muhammad IIâdî Husaynî, and another, which is not quite legible, are found at the beginning of the copy.

No. 1219.

fol 355, lines 15, size 11×7, 8×4

The Same

Another copy of the Persian translation of 'Alî bin Fadl ut-Tabarsî's Makârim-ul-Akhlâq, beginning as above —

آمد بیکد و ثنای بیکد میوهی را اع

Written in fair Naskh

Not dated, 18th century

No. 1220

fol 427, lines 17, size 11½×7, 7½×3½

ترجمه مکرم الاخلاق

'I'ARJUMAH-I MAKÂRIM-UL-AKHLÂQ.

Another Persian translation of Abû 'Alî bin Fadl ut-Tabarsî's Arabic work Makârim-ul-Akhlâq

Translator 'Alî bin Tifûr طاهر الدیلماسی (See No. 507)

Beginning

ای نام تو عدوان کت اب احلاق

وصه ، تو کت انک رواق نه ط ان

In the preface the translator says that one of his friends Mîr 'Alî Shîr bin Sayyid 'Abd Ullah bin Mîr 'Abd-ul Karîm ul-Mâzandarânî, being eagerly desirous of studying the Makârim-ul-Akhlâq of Abû

Alī bin Fadl ut Tabarsī collected several Persian translations of the work. As none of the translations were faithful and in most instances were incorrect he requested the present translator to make a correct and faithful translation of the Arabic original. Hence the present translation.

Like the Arabic original it is divided into twelve *Bab* each of which is subdivided into several *Fasl* —

Bab I در حلق با رعب حصرت رسالت صلی الله علیه و آله و حلق و *in five Fasl* on fol 6^b

Bab II در آداب بدن پاک کردن و بوی خوش بکار بردن و سرمد کسیدن و *in three Fasl* on fol 33^b

Bab III در آداب کرمانه رفتن و آنچه بدان *in six Fasl* on fol 42

Bab IV در آداب ناحی حدس و تربت گرفتن و اصلاح معاش نمودن و *in four Fasl* on fol 51^b

Bab V در آداب رنگ بستن صوی و رنگ نمودن و انگسری *in six Fasl* on fol 61^b

Bab VI در آداب لباس پوشیدن و تربت مقام و مسکن و *in ten Fasl* on fol 76^a

Bab VII در آداب خوردن و آشامیدن *in thirteen Fasl* on fol 107^b

Bab VIII در آداب نکاح کردن *in ten Fasl* on fol 156^b

Bab IX در آداب سفر *in eight Fasl* on fol 196

Bab X در آداب ادعیه خواندن *in five Fasl* on fol 220^b

Bab XI در آداب بیمار و معالجه کردن او *in five Fasl* on fol 296

Bab XII در نكتهای یادگار این کتاب که وارد است در هر باب *in seven Fasl* on fol 342^b

The date of completion of the translation given at the end is Muharram A H 1060 = A D 1655

Written in ordinary Nasta liq

Not dated 19th century

Scribe عبد العزیز ولد مولانا سامعظمه ۱۰۱۱ سال مبارکده رانی علیا نادلی

No. 1221.

foll 234, lines 25, size $11\frac{1}{2} \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4$

شرح کافی

SHARH-I KÂFÎ.

A Persian commentary on the fourth, fifth, sixth, and seventh books (کتاب) of Abû Ja'far bin Muhammad bin Ya'qûb bin Ishâq ur-Râzî ul-Kulîni's (d A H 328 or 329 = A D 940 or 941) famous work الکافی

Commentator Mullâ Khalîl bin Gâzî ul-Qazwîni, ملا خلیل بن عازی القزوینی

Mullâ Khalîl, a well-known Shî'ah scholar of Qazwîn was a pupil of Bahâ-ud-Dîn 'Âmulî (d A H 1030 = A D 1621)

The author of the Sulâfat-ul-'Asr (a contemporary biographer of Khalîl) remarks that Khalîl, a noteworthy scholar of his time, wrote two commentaries on Kulîni's Kâfî one in Arabic, entitled الشافی and another in Persian, called الصافی That in A H 1064 = A D 1653, while Khalîl was engaged in writing the Arabic commentary, Shâh 'Abbâs II entered Qazwîn and requested the author to write the Persian commentary He commenced the work the same year, and completed it in twenty years, in A H 1084 = A D 1673, dividing it into thirty-four books Khalîl was held in high estimation by Shâh 'Abbâs II, and died in A H 1089 = A D 1678

His other works are —

* شرح عدة الاصول

* رساله در جمع

* حاشیه بر تفسیر مجمع الدیان

* رساله نجفیه

* رساله فمیه

Âqâ Radî Qazwîni was his pupil His son Mullâ Sulaymân was also a scholar For his life see Nujûm-us-Samâ, p 101

According to the index given on fol 18^b of the Bûhâr Lib copy (Bûhâr Lib Cat., vol 1, p 125), the work consists of thirty-three books (کتاب) or even thirty-four, if the کتاب الروصه is added, but it, according to another authority, does not belong to the original work

الكافي In the present copy the number of books is sometimes given as thirty but generally as thirty three or thirty four

According to the India Office Lib Cat No 2667 Kāhālī completed the commentary on the first book on the 28th of Muharram A H 1065=A D 1654 The commentary on the second book was finished on the 24th of Muharram A H 1066=A D 1655 For other copies of the work see the India Office Lib Cat No 2667 Buhār Lib Cat vol 1 Nos 161-163 Asaf Lib Cat vol 1 p 684 See also Kashf ul Hujub p 365

Contents of the present copy —

BOOK IV

The commentary begins thus on fol 1^b —

أصل كتاب الإيمان والكفر شرح أس كتاب چهارم أسب ارسى كتاب
كه حرة كتاب كافي ابو جعفر محمد بن يعقوب كليني رحمه الله تعالى
الإيمان كردند نوبت رب العالمين آية *

It is subdivided into two hundred and nine *Bab* the first of which styled باب طهه المومن والكفر begins on fol 2^b The date of completion of the commentary on this book given at the end is Jumada II A H 1068=A D 1657 According to the statement at the beginning the Arabic original consists of thirty books

The colophon is dated Rabī I A H 1118

BOOK V

كتاب الدعاء beginning on fol 209^b —

الحمد لله الذي قال في كتابه و بعد حواش و ابواب همامون اشرف
أعظم اعلى حكم الله ملكه و سلطانه ناروان العدل والاحسان آية *

Here the commentator says that after finishing the commentary on the first four books (the first four books of the كافي) he commenced the commentary on the fifth (كتاب الدعاء) of the thirty three or thirty four (أسب و اسى و چهار) books of al Kāfi in Jumada II A H 1068=A D 1657 That portion of the work is subdivided into sixty *Bab* The date of completion given at the end is Rabī II A H 1069=A D 1658

The colophon is dated Jumada II A H 1118

BOOK VI

كتاب فصل القرآن , subdivided into fourteen *Bâb* , beginning on fol 276^b —

اصل كتاب وصل العران - شرح - این کتاب مشتمل است بر سی کتاب
که جزء کتاب کافی است *

According to the statement made here the Arabic original is said to consist of thirty books

This portion of the commentary was finished in Jumâdâ I A.H. 1069 = A.D. 1658

The date of transcription given in the colophon is Rajab, A.H. 1118

BOOK VII

كتاب العشرة , subdivided into thirty *Bâb* , beginning on fol 297^b

اصل - كتاب العشرة - شرح - كتاب هفتم بر سی کتاب که جزء کتاب
کافی ابو جعفر محمد بن یعقوب بن اسحق کلینی رحمه الله تعالى
است ، است *

Here again the Arabic original is said to contain thirty books

In the conclusion it is said that the *اصول کافی* ends with this seventh book, after which the commentator will begin with *كتاب مروج الكافي*, which is the first book of *مروج الكافي*

The date of completion given at the end is Jumâdâ II, A.H. 1069 = A.D. 1658

The colophon is dated *Sha'bân*, A.H. 1118

The name of the scribe, given in the colophon, runs thus —

مد آتق العراف من تسويد هذ الكتاب بيد العبر الدليل
المحتاج الى الله الامين بن اسحق داؤد الغارهمولى *

A correct and good copy Written in fine minute *Naskh*

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurs'hîd Nawwâb of Patna are found at the beginning and end of the copy

No 1222

fol 234 lines 25 size $11\frac{1}{4} \times 7$ $7\frac{1}{4} \times 4$

The Same

Kh̲halīl bin Gazī ul Qazwīnī's commentary on the eleventh book
الكافی (كتاب الصلوة) of Kulīnī's

Beginning —

الحمد لله الذي جعل الصلوة عماد الاسلام هـ ما الله اوفى *

In the beginning the commentator says that after finishing the commentary on كتاب الامان والكفر, كتاب الصحة, كتاب التوحيد, كتاب العقل, كتاب الدعاء and كتاب الحصى, كتاب الطهارة, كتاب العسرة, and كتاب فصل القرآن, كتاب الحناجر he took up كتاب الصلوة the eleventh book in Rajab A H 1072=A D 1661. It is subdivided into one hundred and three Bāb the first of which styled باب فصل الصلوة begins on fol 3^b.

The date of completion given at the end is 10 Jumada II A H 1071 (1072 ?)=A D 1660 (1661 ?)

A note at the end says that this is Mulla Kh̲halīl's commentary on Kulīnī that is to say upon مروج الكافی

Written in minute Naskh with an illuminated head piece

Not dated 18th century

Seals of Nawwāb Sayyid Vilāyat Alī Kh̲hān and Kh̲hwurshīd Nawwāb of Patna are found at the beginning and end of the copy

LAW AND THEOLOGY.

SUNNÎ LAW.

No. 1223.

fol 183, lines 21, size 9 × 6½, 7¼ × 4½.

صلوة مسعودي

SALÂ'T-I MAS'ÛDÎ.

A very old copy of the well-known work on the prescribed prayer and religious rites according to the Hanafite school

Author. Mas'ûd bin Mahmûd bin Yûsuf us-Samarqandi مود مسعود بن يوسف السمرقندي.

Beginning —

الحمد لله الذي وعد الحنفة للمطيعين نكرمه وامنه وفتح باب

التوبة على المذنبين بعباده ورحمته الرحمة *

The work, of an early origin, is well known, being invariably quoted by subsequent writers on the subject. It was edited by Mahmûd bin Ismâ'il Mangalûrî, Bombay, 1887, and, with marginal notes, by Muhammad Yâr, Lahore, 1892

A list of the sources on which the work is based is found at the end of the copy. The latest are the Hidâyah, by Burhân-ud-Dîn Margînânî (d. A.H. 593 = A.D. 1197) and the Hayrat-ul-Fuqahâ, composed in A.H. 695 = A.D. 1295 (see Bûhâr Lib Cat, vol 1, p 83). Again the author of the Miftâh-ul-Jinân, written about A.H. 757 = A.D. 1356 (See Rieu, 1, p 40, Ethé, Ind Office Lib Cat No 2565), mentions this work as one of his sources. It is therefore evident that the work was written in the first half of the eighth century. Hâj Khalîl, vol 1v, p 108, mentions the work without adding any particular. صلوة المسعودي.

In the beginning the present volume is said to be the second *Daftar* of the work دفتر دوم صلوة مسعودي. It is divided into twenty-five sections, called *Bâb*, the first on سورة الفاتحة (fol 3^a), the second on

(fol 10^b) the third on کرامت مکاں (fol 21^a) Sections IV-XIV are devoted to the various kinds of prayers and the rites and observances connected with them. The twenty fifth section treats of سجود

The first and the second *Daftar* of the work are noticed in the Asaf Lib Hand list vol II p 1122

At the end of the copy are found the following three useful lists —

- (1) Names of Sahabīs
- (2) Names of Ulama and Muṭtahids
- (3) Names of the works referred to by the author

A list of the contents of the work is given at the beginning of the copy

An old and correct copy Written in learned Nasta liq

Dated 2 Ramadan A H 891

No 1224

fol 280 lines 15 size 8½ × 6 6 × 3½

The Same

Another copy of the second *Daftar* of the same Salāt i Mas'ūdī beginning and ending as above

Written in ordinary Ta liq with occasional marginal notes

Dated Rabī II A H 1086

Scribe محمد عابد بن مالک

No 1225

fol 382 lines 18 size 9½ × 6½ 7 × 3½

فوائد فیروز شاہی

FAWA'ID-I FĪRŪZSHĀHĪ

A unique copy of an encyclopaedia of Muhammadan law according to the Sunnite doctrine with discussions on theological moral

ethical and philological questions closely connected with it, based on numerous quotations from standard works

Author Sharaf Muhammad ul-'Attârî شرف محمد الهاتری

Beginning

الحمد لله الحمد للحمدان الذي اعدنا من الانسان وادنى اللسان

ناليان والدرهان آله *

In the conclusion the author says that he dedicated the work to Abul Muzaffar Sultân Firûz Shâh, by whom the author evidently means Firûz Shâh Tuglaq of Dîhli, who reigned from A H 752-790 = A D 1351-1388 Neither of the two historians of Firûz Shâh, viz Baranî and 'Afif, mentions the present work and its author nor are they mentioned by the author of the history of Firûz Shâh شاهی, noticed under No 547 A work of similar nature, entitled مقه فیروز شاهی, originally compiled by Sadr-ud-Dîn Ya'qûb Muzaffar Kirmânî, and edited after his death at the request of Firûz Shâh Tuglaq, is noticed and fully described in Ethé, Ind Office Lib Cat No 2564

In some of his verses the author adopts the *takhallus* Sharaf

The work is divided into 115 *Bâb* This number, says the author, can be obtained by multiplying ی by ی and ۛ by ح, i e 10×10 and 5×3 or $100 + 15 = 115$ Each *Bâb* is subdivided into several *Fasl*

Contents —

fol 11 ^a	باب اول در عام و حهل
fol 39 ^b	باب دوم در ایمان و اسلام و ایمان و میثاق و علامات ایمان
fol 44 ^a	باب سوم در احکام شرع و معرفت مذهب و حقایق و حقایق و بیان فاعل مختار *
fol 46 ^a	باب چهارم در ستر عورت و بیان مواضعی که حره را دران رحمت است *
fol 48 ^a	باب پنجم در حیاس و نفاس و اسرار و اسقاط حمل
fol 51 ^b	باب ششم در احداث و انجاس و دباحت و بس خوردنها و طهارة انثیا *
fol 54 ^a	باب هفتم در آبها و حوصها و چاهها
fol 57 ^a	باب هشتم در فضاء حاکمه *

- fol 59^b باب نهم در مسواک و کلمه تمجید
- fol 60^b باب دهم در وضو
- fol 63^a باب نازدهم در غسلها و علامت بلوغ و معروف منی و ودی و صدی *
- fol 65^b باب دوازدهم در نهم و مسح موره و مسح حنبره
- fol 68^a باب سیزدهم در مسجده
- fol 70^a باب چهاردهم در فله
- fol 71^a باب پانزدهم در اوقات نماز و معروف فی الروال
- fol 72^b باب شانزدهم در نایک نماز
- fol 74^a باب هجدهم در نماز
- fol 101^a باب هجدهم در سجدهها و دعاء منوب
- fol 107^b باب نوزدهم در رکوع
- fol 108^a باب بیستم در سجاوب و صدقه و قرص
- fol 110^a باب و نیک در روزه
- fol 115^b باب بیست و دوم در تراویح و سحر و معروف سب و قدر
- fol 117^a باب بیست و سوم در دندن ماهیها
- fol 119 باب و چهارم در عیدین
- fol 122^a باب بیست و پنجم در حج
- fol 123 باب بیست و ششم در جمعه
- fol 125^b باب بیست و هفتم در کلام الله تعالی
- fol 136^a باب بیست و هشتم در ذکر تازی تعالی
- fol 138^b باب بیست و نهم در درود رسول و سب و حله و منلاد و وفات و عدد رباں *
- fol 140^b باب سی و ام در تراویح انبیا و خلافت خلفاء راشدین و اسامی عسره مسیره و اسامی اصحاب کبیر رضوان الله علیهم اجمعین *
- fol 142^b باب سی و یکم در جهاد
- fol 145^b باب سی و دوم در امر معروف و نهی منکر

- fol 149^a باب نسی و سیوم در کوف و هوف
- fol 151^b باب نسی و چهارم در بدر و اعدکاف و وف
- fol 153^a باب نسی و پنجم در تفکر و معنی بست و معرفت دل و عمل دل *
- fol 155^a باب نسی و نهم در معرفت انسان و احساس حیوانات باطن و معرفت روح و عقل و بیان عدد عالم *
- fol 158^a باب نسی و هفتم در سلام و مصافحه و معافه
- fol 160^b باب نسی و هشتم در فصاحت بشر بر ملک و عدد ملائک بر هر آدمی موکلند و بنان مکان ناکه دار بدکان که کجا میدارند ابراهیم و ساعه *
- fol 161^b باب نسی و نهم در ستهاء ابراهیم لیل علیه السلام و در حکمت *
- fol 165^a باب چهارم در سفر
- fol 170^b باب چهل و یکم در الا و نعماء و احیاء سنده رسول و وضع سنن و عام الیقین *
- fol 171^a باب چهل و دوم در دعا ادعیه که درین باب داخل بسده است تاوانی که مناسب است درج کرده شد *
- fol 184^b باب چهل و سیوم در بهارها و ادویه
- fol 192^a باب چهل و چهارم در حقوق و عقوب
- fol 197^a باب چهل و پنجم در صلوات رحم و نیکو داشتن یتیمان و ندوة ریان و عهد دهران و نیکو داشتن مملوک *
- fol 199^b باب چهل و ششم در صید و دبایح و احکام ماهی و ملح
- fol 206^a باب چهل و هفتم در صیاده و احانت دعوة
- fol 215^a باب چهل و هشتم در منافع ماکولات
- fol 216^b باب چهل و نهم در فصیله خوردن منوها
- fol 218^a باب نهمادهم در عدد ربانی که بر مردم حرامند و من اننیان و حرمت مصافرة *
- fol 219^a باب نهمادهم در نکاح کردن زن و دانستن ریان

- fol 223^a باب بندگاه و دوم در آوردن عروس بخانه و عدل میان زبان
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- fol 226^b باب بندگاه سنوم در درد ریه و عقیقه و فرزند را نام نهادن
و در رضاع و بروس بکته و دانه *
- fol 227^b باب بندگاه و چهارم در طلاق و حلق و عده
- fol 234^a باب بندگاه و پنجم در انلا و طهار
- fol 235^a باب بندگاه و ششم در بقیه
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و بریدن ارنال *
- fol 237^b باب بندگاه و هشتم در حلق حوت و ناء عهد و فوائد حاموسی
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- fol 239^b باب بندگاه و نهم در معنی عناده و طاعت و اخلاص و معامله
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- fol 246^b باب سبب و نکم در ادب و نواصع و کنز
- fol 250^b باب سبب و دوم در عدل و ربه و قلم و بعدی و در
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- fol 252^b باب سبب و سوم در حلم و تحمیل و عفو و حسم و ربه
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- fol 255^b باب سبب و چهارم در حسد و ظن بد و طیره و فال و طمع
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- fol 257^b باب سبب و پنجم در ربه و ربا و مدمت دنیا
- fol 261^b باب سبب و ششم در عیاری و سخن خنثی و مزاج و مدح
- fol 264^a باب سبب و هفتم در راست گفتن و از دروغ نار ماندن
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- fol 265^b باب سبب و هشتم در حنده و کوفه و عم و اندوه و بلا و اندلا
- fol 267 باب سبب و نهم در بازی و سطرینج

- fol 269^b. باب هفتادم در بوییدن حمامه و فصل حمامه و افروختن و بوییدن
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- fol 271^b باب هفتاد و یکم در اطاعت امرا و کرم و دوله و خدمت *
- fol 273^b باب هفتاد و دوم در مسامحت و مشورت و رای و صحبت و وفا
- fol 275^a باب هفتاد و سیزم در بد کردن و دل کسی بسختی بسته
کردن و در عذر گناه *
- fol 276^a باب هفتاد و چهارم در عیب کردن و طعنه زدن و یاتان نهادن
- fol 276^b باب هفتاد و پنجم در اراد و مکاتب و مدبر گردانیدن بنده
- fol 278^b باب هفتاد و ششم در کم بنده محروم و کم کدیرک و ام ولد
- fol 279^a باب هفتاد و هفتم در کفر و تمسار و ربوا و مستکبری
- fol 281^b باب هفتاد و هشتم در احارب و رراعت و شرک *
- fol 285^b باب هفتاد و نهم در سام و ده
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- fol 294^b. باب هشتاد و یکم در امانه و عاریت و رهن و مس
- fol 297^a باب هشتاد و دوم در لقیط و لقاخ و جعل
- fol 298^a. باب هشتاد و سوم در مشر و حراج و حریه و معزیه و اموال
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- fol 300^a باب هشتاد و چهارم در اکراه و فد و امانه و مشورت لقاخ
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- fol 301^a باب هشتاد و پنجم در اسباب صواب فقر و اسباب فراموشی
و ده چیز که ارده کس رست و ناستوده اند *
- fol 302^a باب هشتاد و ششم در کلمات کفر و در ارتداد و کم ربح کافر
در دنیا و بیت تعلیم او اگر مردم بدین مبتلا شوند *
- fol 306^b باب هشتاد و هفتم در حواب
- fol 311^b باب هشتاد و هشتم در سکوت و بیرون آمدن از خانه و در
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- fol 313^a باب هشتاد و نهم در عهده و فاره و ادب انداختن آب
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- fol 314^b باب نهم در تعلیم موص و ساد گردانیدن او و حاکم روا
کردن و سفاعت کردن *

- fol 315^b باب بود و کم در بوییدن کل و سانه کردن و موره و کتس
بوسیدن و آئینه دادن *
- fol 317 باب بود و دوم در حجاب و بنعام و ناعم بوسیدن
- fol 318 باب بود و سوم در محبت و عداوت
- fol 322^a باب بود و چهارم در سحر و تصدیق کاف و عدد منسوحات
- ib باب بود و پنجم در حراله و صانکوی و ای وام عبری
بی امروی *
- fol 324^a باب بود و ششم در منقوبات
- fol 326^b باب بود و هفتم در بدای
- fol 327^a باب بود و هشتم در دردی
- fol 329^b باب بود و نهم در عیب و ربا و لواطف و حد و عذر
- fol 334^b باب صدم در قصاص و دینه و حنائات و منقوبات
- fol 339^a باب صد و یکم در قصا و دعوی
- fol 343 باب صد و دوم در گواهی
- fol 344^b باب صد و سوم در سوگند
- fol 347^a باب صد و چهارم در گناه و توبه و استعفار
- fol 349^a باب صد و پنجم در بیماری و بیمار بوسی
- fol 350 باب صد و ششم در وصیت مرگ
- fol 353^a باب صد و هفتم در احکام منب
- fol 359^b باب صد و هشتم در گور
- fol 363^a باب صد و نهم در سهند
- fol 365 باب صد و دهم در معرفت و مصنیب و الاعلام اقل منب
و صدقه و دعا و بیمار منب *
- fol 367^b باب صد و یازدهم در ازب
- fol 371^b باب صد و دوازدهم در رازب
- fol 374^r باب صد و سیزدهم در قنایب و نعت و صفت صور
- fol 377^a باب صد و چهاردهم در صفت و دورج و اعراف
- fol 379 باب صد و پانزدهم در احکام آحرب

The authorities quoted by the author are

- ترعة ، الصلوة - كفاية السعدى - صلوة مسعودى - كبر العباد
 - مفاتيح المسائل - جامع الصغرى - ادب الاحاديث ، - احكام الاحتساب
 - ندايه - روضة الصدور - دستان فعده ابو اللد - راد الارواح - شرعة الاسلام
 - حسن الايمان - دوائر العتوى - فتاوى كبرى - وواعى العفة - هدايه
 - مدسوط - احلاق الناصري - كنه ، المكشوف - مختصر القدورى - سرايه
 - مرصاد العباد - مختصر ، الاحبار - رساله مولانا شمس الدين يكتى
 - مجموعة شمسى - قصص الانبياء - رساله صدر الاسلام - رساله حجة الاسلام
 - خلاصة الصلوة - شرح كبرى - راد العقبا - گلستان سعدى - فتاوى دسقى
 - رابعات ناطقى - فتاوى سمرقندى - كتاب السعادة - ردة الصالحين - اربعين
 - etc etc مطارب المسلمين - شرح طحاوى - مدافع - شرح العلائى

The Persian poets referred to are

شمس الدين دبیر - خسرو - سعدى - دهاامى - اوانى
 امير حسن and دبیر الدين - همام الدين تدريرى

Written in good Nasta'liq on thick paper Foll 223-238 and 248-297 are written in good Naskh Spaces for rubrics are left blank in some places

The MS is not dated at the end, but the following note on the title-page, apparently written in the same hand as the text, says that it was transcribed at Jaunpûr in Rajab, A H 977

این کتاب که موسوم است ، بنواید ویزور شاهى در بلدة نرسور و بنور
 استکتاب کرده شد بتاريخ شهر رجب ، المرحه سنة سبع و سده و تسعمایه -
 العدد مئتم بن میثم *

There are some marginal notes towards the beginning of the copy

A full list of the contents, given at the beginning, occupies foll 2^b-11^a

No 1226

fol 245 lines 25 size $10\frac{3}{4} \times 6\frac{3}{4}$ 8x4

نصیر الدین

FATĀWĀ-Ī BARAHNAH

A well known compendium of Muhammadan theology and law according to the Hanafite school

Author Nasir ud Din Lahauri poetically surnamed Bina :
نصیر الدین لاہوری المخلص بنہ بنانی

Edwards in his Catalogue of the Persian Books in the British Museum p 586 calls the author Nasir ud Din Manyā : for Nasir ud Din Bina :

Beginning —

حمد مرحدای جهان را کہ بکناس بارصاف کمال و منراسب الحج

The work ends with a long notice on the life of Imam Abu Hanifah followed by short biographical notices of eminent Shaykhs Jurors and Traditionists

The following incident related by the author suggests that he was engaged in writing the book in A H 997=A D 1588 —

On fol 223^a the author says that while he was engaged in writing the prerogatives of Imam Abu Hanifah in this book he eagerly desired to catch a glimpse of the Imam's noble features and appearance when to his great delight he happened to see him in a dream on Wednesday night the 13th of Rabi II A H. 997=A D 1588

A copy of the work is noticed in the Buhar Lib Catalogue vol 1 p 103 See also Asaf Lib vol 11 p 1062 Lithographed A H 1291 and with marginal notes Cawnpore 1891

Written in careless Nasta'liq with notes and explanations throughout the copy

Spaces for headings are left blank in many places The original folios are placed in new margins

Not dated 17th century

Scribe فقیر صابر عرف دمردہ ساکن بزرگہ شہر

No. 1227.

fol 174, lines 23, size 10 × 6, 8 × 3½

دقه بابري

FIQH-Î BÂBURÎ.

A rare work on Muhammadan civil and ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting and pilgrimage

Author Nûr-ud-Dîn bin Qutb-ud-Dîn bin Ahmad bin Zayn-ud-Dîn ul-Khawâfî نور الدين بن قطب الدين بن احمد بن زين الدين الخوافي

Beginning —

و من يعتصم بالله بعد هدى الى صراط مستقيم - كتاب دقه بابري
و مولاه ، اين كتاب شرح نور الدين هروي سه ، الحج *

We learn from the preface that for a long time the author cherished the idea of writing some work as a means of introduction to the presence of the emperor Bâbûr, to whose ancestors the author's forefathers had been indebted, but that owing to a series of obstacles he could not carry out the plan until A H 925 = A D 1519 when, with the object of visiting the *Haramayn*, he undertook a long journey, and after reaching the vicinity of the royal territories succeeded in obtaining an introduction to the royal presence. Soon afterwards he received the imperial order to write an authentic work in Persian on Muhammadan law. Hence the present composition. The author then proceeds to say that he based his composition on the following seven standard works, which he represents by symbols as follows

شرح for ش - شرح وفاء for شر - كافي for ك - هداية for ه
فتاوى فامى حان for ق - خلاصة for ص - حراية for ح - محاسن وفاء
As for the author's own additions he chooses the symbol ن

The work comprises five Books (*Kitâb*) with numerous subdivisions and a Conclusion (*Khâtimah*), as follows

- I كتاب الطهارة, on fol 3^b
- II كتاب الصلاة, on fol 38^a
- III كتاب الركوة, on fol 127^a
- IV كتاب الصوم, on fol 146^b
- V كتاب الحج, on fol 156^b

The *Khatimah* on the rites and observances of visiting the sacred tomb of the Prophet begins on fol 172^b

Written in ordinary Nasta'liq

Dated 12 Duhijjah A H 1081

Scribe عبد الله مسیح دارد

The last folio is in a later hand

No 1228

fol 211 lines 17 size $7\frac{1}{2} \times 5$ $5\frac{1}{2} \times 3\frac{1}{2}$

مکرم حانی

MAJMU'-'I KHÂNĪ

A compendium of Muhammadan law treating of purification and ablution prayers alms fasting and pilgrimage

Author Kamal Karim کمال کرم

Beginning —

حمد و ستایش مر بادشاهی را که دارالملک دولتانند بهاد انسانی
عرب دین اسلام رسانیده او *

The work is dedicated to a certain general Bahram Khan who say the author freed Deogir from infidels and filled it with the followers of Islam

For further particulars and other copies of the work see Etbe India Office Lib Catalogue Nos 2572-2574 (where the author is called Kamal Karim Nagauri) Etbe Bodl Lib Catalogue Nos 1782 and 2376 Lithographed Lahore A H 1315

Written in ordinary Ta'liq

Not dated 18th century

No. 1229.

foll 370, lines 21, size $10\frac{3}{4} \times 6\frac{1}{4}$, $7 \times 3\frac{3}{4}$

منافع المسلمين

MANÂFI-'UL-MUSLIMÎN.

A Persian translation and explanation of *Sharh-i Vîqâyah*, a popular work on Muhammadan law

The origin of this translation is that Burhân-ud-Dîn Abul Hasan 'Alî bin Abî Bakr bin 'Abd-ul-Jahl ul-Mağînâmî (*d* A H 593 = A D 1197) wrote the well-known work, *المدايه*, which is esteemed as a standard work on Muhammadan law, according to the Hanafite School (see Hâj. Khal, vi, pp 479-495, G Flugel, iii, p. 202, J Aumer Arabic Catalogue, pp 89-91, printed, Calcutta, A H 1234, English translation by C Hamilton, London, 1791, second edition by S G Grady, London, 1870) Imâm Burhân-ush-Sharî'at Mahmûd bin Sadr-ush-Sharî'at made an abridgment of the said *Hidâyah* and entitled it *وفايه الروايه في مسائل الهدايه*, and on it 'Ubayd Ullah bin Mas'ûd bin Tâj-ush-Sharî'ât (*d* A H 747 = A D 1346 wrote, in an abridged form, an Arabic commentary, entitled *شرح وفايه*. The present work is a Persian translation of this *شرح وفايه*

Translator 'Abd-ul Jamîl bin Mahmûd bin Muhammad us-Sâfi
عبد الجميل بن محمد بن محمد السافي

Beginning —

الحمد لله رب العالمين و الصلوة اللهم لا تحرمنا شفاعتهم

يوم الدين الحج *

We learn from the preface that the translator at first avoided the inclusion of the Arabic text in his translation, but at the desire of Maulânâ Burhân-ud-Dîn Muhammad, grandson of Maulânâ Mu'in-ud-Dîn Mahmûd, he added the Arabic text to the translation in its present form

The *Sharh-i Vîqâyah* is very popular, and is freely used as an authority on Muhammadan law It was printed in Calcutta, 1848

The work is divided into many *Kitâb*, *Bâb* and *Fasl*

Written in fair Nasta'liq

Dated A H 1033

Scribe آدم بن صولا يونس

The name of the translator, as given in the present copy, is Nasr Ullah bin Muhammad Jamâl ul-Azdawî, popularly called al-Kirmânî نصر الله بن محمد آل الأردوي الكرمانى. In the following copy the name appears thus نصير الله ابن محمد بن آل الأردوي الكرمانى. For other readings of the name see Ethé, India Office Lib Catalogue (No 2575) where five copies of the work are mentioned. See also W Pertsch, Berlin Catalogue, p 250, E G Browne, Camb Catalogue, p 51. A commentary on the Kanz-ud-Daqa'iq, entitled (d AH 743=A D 1342), is mentioned in the Hadâ'iq-ul-Hanafiyah, p 283.

The Kanz-ud-Daqa'iq, edited with notes by Muhammad Mirzâ Khân, was lithographed, Lahore, 1870.

Beginning

الحمد لله الذي اوضح مناهج السريعة والاسلام و اورد مناهل
التكاليف ، الحج *

The contents of the work have been fully described in Ethé, Ind Office Lib Catalogue, *loc cit*

The present copy is in a damaged condition. Spaces for rubrics have been left blank throughout the copy and patches of thick paper pasted here and there render the text illegible in many places.

Written in ordinary Nasta'liq

Not dated, 18th century

No. 1232.

fol. 167, lines 20, size $11 \times 6\frac{1}{2}$, $8 \times 4\frac{1}{4}$

The Same

A neatly written copy of the same Kanz-ud-Daqa'iq beginning as above

Written in fair Ta'liq

Not dated, 18th century

This copy was presented to the library by 'Abd-ul-Karîm, a Sub-Inspector of Police, Patna, on 29 August 1913

No 1233

foll 190 lines 22 size $12 \times 7\frac{1}{2}$ $8\frac{1}{2} \times 4\frac{1}{2}$

The Same

Another copy of the same The name of the translator as given in this copy is نصر الله بن محمد جمال الوردى المعروف بالكرمانى

A list of the contents is prefixed at the beginning of the copy

The MS is in a damaged condition

Written in ordinary Ta liq

Dated Chittagong A H 1129

No 1234

foll 118 lines 11-15 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

معارج الصلوة

MIFTÂH-US-SALÂT

A treatise on purification or ablutions and prayers

Beginning —

- الحمد لله رب العالمين و الصلوة على رسوله
• بحسب كد براحق تعالى

A copy of the work is noticed in Ethé Ind Office Lib Catalogue No 2087 where the work is said to have been written in A H 1061 = A D 1651 In the conclusion of the present copy we are told that the author wrote it for the use of one of his sister's sons Ahmad bin Sulayman

The author frequently refers to معراج الراسى

According to Edwards Catalogue of the Printed Persian Books in the British Museum p 210 the Miftah us Salat by Fath Muhammad Burhanpurî was lithographed in Lahore, A H 1288 and again A H 1293

Written in ordinary Ta liq

Dated 5 Jumada II A H 1255 = 15 August 1839

Scribe محمد محمود الحق ابن مولوى نور الاسلام

fol 5 ^b	فصل در بیان حکومتی حدها و اقامت حدها
fol 10 ^b	باب سوم در بیان وظی که موجب حد است
fol 19 ^a	باب چهارم در سعاد برنا و رجوع از آن سعاد
fol 33 ^b	باب پنجم در حد سراب
fol 36 ^a	باب ششم در بیان عذوب
fol 49 ^b	فصل در بیان تعزیر
	کتاب سرفه
fol 56 ^a	باب اول در بیان سرفه
fol 64 ^a	باب دوم در بیان آن دردنها که دست بریده می شود درس و در بیان آن درد بها که دست بریده نمی شود در آن *
fol 73 ^a	فصل در بیان حرر
fol 78	فصل در بیان حکومتی دست بردن و نایب گرداندن آن
fol 84 ^b	باب سوم در بیان جنوی که بداد کند درد آن جنر را در مال دردی *
fol 86	باب چهارم در بیان حکم طاع الطریق

Written in fair Nasta liq on half margin the remaining half containing notes in English apparently those of the Englishman for whom the copy was made

Dated A H 1256

No 1236

fol 56 lines 15 size $7\frac{3}{4} \times 4$ $5 \times 2\frac{3}{4}$

A short treatise on legal rites and observances relative to prayer

The MS is defective at the beginning and opens abruptly thus —

بسم مؤجر العبدية بسم الله انداء لسان المعقول ادا

مدح الحج *

It is a commentary on some Arabic work The Arabic text is written in bold Naskh The commentary or the explanation is also in Arabic but in rare cases one or two phrases in Persian are also found

The work is divided into eight *Bâb*, as follows

I. fol 9 ^a	الباب الاول في بيان العرائض
II fol 17 ^a	الباب الثاني في الواجب
III fol 24 ^b	الباب الثالث في بيان الهبات
IV. fol 31 ^b .	الباب الرابع في الهبات
V fol 40 ^a	الباب الخامس في الموقوفات
VI fol 41 ^b .	الباب السادس في الهبات
VII fol 51 ^a	الباب السابع في الهبات
VIII. fol 52 ^b	الباب الثامن في الهبات

Written in fair Naskh

Not dated apparently 17th century

No. 1237.

fol 129, lines 17, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{4}$

دستور العرائض

DAS'Î'ÛR-UL-FARÂ'ID.

A modern, but useful, work on the law of inheritance and the division of property

Beginning

الحمد لله رب العالمين والعافية للمتقين بدان اسعدك الله
تعالی که چون صاحب و مددع حکیم مسکرة دل این صغیه را از مصالح
عالم یر نور گردانید انخ *

The author, who does not reveal his name, tells us in the preface that his knowledge of the law of inheritance had acquired for him a world-wide reputation, and that he had written several works in Arabic on that subject. But as those works were not easily understood by students of Persian, he wrote the present work for their benefit. He adds that he has based it on the laws of Imâm Abû Hanîfah, but has also quoted the opinion of Imâm Shâfi'i, so that it may be serviceable to the followers of both the Imâms

The work is divided into thirty chapters (*Bâb*) as follows —

1 fol 6 ^a	باب اول در فصول و تراویح و تعظیم آن
2 fol 7 ^a	باب دوم در بیان آنکه چون کسی از دنیا برود اول از مال او بجهت ابتدا کند *

- 3 fol 13^b باب سوم در بیان آنکه اگر مرده را وام باشد و مالت
باشد یا نباشد حکم او چگونه است *
- 4 fol 21^a باب چهارم در بیان آنکه وصیت از که درست باشد و از
که درست نباشد و آن وصیت که درست نباشد
حکم او چگونه باشد و چگونه باید کرد *
- 5 fol 24^b باب پنجم در بیان اصحاب فرائض که اسان کنند
و حدادند و نصیب اسان چگونه باید داد
و هرکس ناو خود دیگری متراپ برد نماند برد
و اگر برد چگونه برد و حد برد *
- 6 fol 52^b باب ششم در بیان عصبات که اسان کنند و حدادند
و حکم اسان چون تنها باشند چه باشد و حق
اصحاب فرائض باشند چه نباشد و کدام از اسان
اولی تر باشند از دیگری و کدام از اسان محروم
کند دیگری را از متراپ *
- 7 fol 59^b باب هفتم در بیان حبس و حرمان که حسب و بر حد
نوع است *
- 8 fol 63^a باب هشتم در بیان رد کردن بر اصحاب فرائض که معنی
رد چه باشد و حکم او - ب و چگونه رد نماند کرد
و برکه رد بماند کرد و برکه رد بماند کرد *
- 9 fol 69^a باب نهم در بیان عول که و برکه عول سود
و برکه عول سود *
- 10 fol 72^b باب دهم در بیان مناسبت و حکم آن
- 11 fol 77^b باب یازدهم در بیان مناسبت ال
- 12 fol 80^b باب دوازدهم در بیان متراپ فرزند لعل و فرزند ربا و لغط و
در بیان آنکه لغط کنسب و حکم او حسب *
- 13 fol 81^b باب سیزدهم در بیان ذوی الارحام که اسان کنند
و حدادند و حکم اسان حسب و کدام یک از
اسان از دیگری اولی تر باشد و نا وجود که
متراپ برد و نا وجود که محروم سود *
- 14 fol 89 باب چهاردهم در بیان مولی الموالات که اوکه باشد
و حکم او چه باشد *

- 15 fol 89^b. باب نهم در بیان آنکه کسی اقرار کرد که فلاکس
برادر مدست یا خواهر مدست، یا برادر مدست یا
برادرزاده یا همرازه یا نوه یا پدر یا مادر یا حد
یا گوید که فرات از فراتان مدست این اقرار
درست باشد یا نه *
- 16 fol 92^b باب نهم در بیان آنکه اگر بیماری یا تندرستی وصیت
کند که مال مرا فلاکس دهید این وصیت
درست باشد یا نه *
- 17 fol 93^a باب نهم در بیان آنکه اگر مرده را هیچ وارث نباشد
مال او را چه باید کرد نه بیت المال نماند داد و یا
نکته دیگر باید داد و حکم آن چه بود *
- 18 fol 93^b باب نهم در بیان آنکه چه کند اگر مرده که ایسان را
میراث نباید داد و از میراث محروم نباشد *
- 19 fol 96^a باب نهم در بیان میراث هل اگر زنی حامل باشد و
شوهرش از دنیا برود آن هل را بر سر ناید گرفت
و یا یک دختر و یک بر سر ناید گرفت یا بیشتر
و اگر میراث قسمت کنند و بعد از آن هل مرده
آید یا بر خلاف آن باشد که ایسان حکم کرده اند
هل آن وقت که مرده نباشد چه گونه باشد
و چه باید کرد *
- 20 fol 99^b باب نهم در بیان عقود و حکم آن
- 21 fol 101^a باب نهم و یکم در حکم اسیران و مال ایسان و میراث
بردن ایسان از کسی یا کسی از ایشان *
- 22 fol 101^b باب نهم و دوم در بیان آنکه اگر کسی در آب
غرق شد یا در بر دیواری یا در بر خانه شود یا بر
حویس بپرد و کسی نداند که کدام از ایسان بر سر مرده
است بعضی از ایسان از بعضی میراث بردن بای و حکم میراث
بردن ایسان چه گونه باشد و چه گونه نباشد باید کرد *
- 23 fol 102^b باب نهم و سوم در بیان آنکه در میان زن و شوهر طلاق
افتد در بیماری یا تندرستی و یکی از ایسان بمرد و دیگری
از او میراث برد و یا نبرد *

- 24 fol 104^a باب سب و چهارم در بیان آنکه حبس ؟ ب و حکم
او در صواب ب *
- 25 fol 107^a باب سب و پنجم در بیان آنکه مرد و زنی
از کسی صواب برد یا نبرد و کسی که نیمه او آزاد
باشد و نیمه او بنده باشد حکم صواب او چه باشد *
- 26 fol 108^b باب سب و ششم در بیان آنکه اهل کفر از یکدیگر
صواب برد یا نبرد و چگونه برد و در بیان آنکه زنی
و مردی کافر اند و انسانها فرزندان طفلی اند اگر مادر و پدر
طفل را از آن سود حکم آن طفل چه باشد اگر یکی
از فرزندان کافر بعد از مرگ پدر و بنس از نسب صواب
مسلمان سود حکم او چه باشد *
- 27 fol 109^b باب سب و هفتم در بیان حساب فرایضی که هر
از حد باشد و چگونه بدر نماند آورد *
- 28 fol 120^a باب سب و هشتم در بیان ب توکات که میان
صواب حواری چگونه ب نماند کرد اگر بعضی از صواب
حواری بر حبس از صواب صلح کند آن صلح درست باشد
نایی اگر درست باشد حکم او چه باشد و نایی صواب را میان
نایی صواب حواری چگونه محبت نماند کرد *
- 29 fol 121^b باب سب و نهم در بیان دانستن بناس و نواقی و مائل
و بداخل میان عددها *
- 30 fol 125^b باب سی ام در بیان مسائل امتحانی و مسائل عربی
از هر نوعی که برسد *

Written in ordinary Ta liq

Dated 22 Jumada II A.H. 1254

No 1238

fol 233 lines 13 size $9\frac{1}{4} \times 5\frac{3}{4}$ $7\frac{3}{4} \times 3$

The Same

Another copy of the same Dastur ul Fara'id beginning as above

Written in legible Indian Ta liq

Dated A.H. 1130

Scribe محمد عارف

No. 1239.

foll 264, lines 15, size $8 \times 5\frac{1}{2}$, $5 \times 3\frac{1}{4}$

حیات القلوب.

HAYÂ'Î UL-QULÛB.

A work on the regulations and ordinances for the pilgrimage to Makkah and Madînah

Author Muhammad Hâshim bin 'Abd-ul Gafûr Sindî محمد هاشم بن عبد العفور سندی

Beginning

سبحانك لا اله الا ما علمتنا اما بعد منكويد فقر حضرت
یرتة صدر امندوار برسمه صورت ملا علی محمد هاشم بن عبد العفور
سندی. الح *

The full title of the work, as given in the preface, is *حیات القلوب*. The author says that he commenced the work on Wednesday, 8th Rajab, A H 1135=A D 1722 The author of the *Tadkirah*-i 'Ulamâ-i Hind, p 253, who fixes the date of Hâshim's death in A H 1174=A D 1760, says that Hâjî Hâshim Sindî, a pupil of Diyâ ud-Dîn, was a most influential and leading 'Âlim, so much so that hundreds of infidels embraced Islâm through his influence. The same author adds further that Hâshim was on friendly relations with the ruling chiefs and kings, such as Nâdir Shâh, Ahmad Shâh, and others with whom he kept up intercourse by letters, and who strengthened the cause of Islâm according to his wish and advice.

The work is divided into a *Muqaddimah* and twelve *Bâb*, with numerous subdivisions, fully enumerated at the beginning. They are as follows

Muqaddimah, in three *Fasl*, fol 2^a

Bâb I در بیان احرام که اول فرایض حج و عمره است on fol 28^b.

Bâb II در معنی دخول مکة معاه و ذکر مشروبات و مستحبات آن on fol 69^b

Bâb III در بیان طواف و انواع آن و آنچه متعلق است بدان ار مسایل on fol 76^a

Bâb IV در بیان سعی بین الصفا والمروة on fol 109^b.

Bâb V. در بیان آنچه متعلق است ار مسائل نه ما بین السعی والوفوف on fol 118^b

Bāb VI در بیان وقوف معروف on fol 124^a

Bāb VII در بیان مردلعه و احکام آن on fol 138^b

Bāb VIII در بیان آنچه متعلق است از مناسک بها on fol 143^a

Bāb IX در بیان طواف زیارت on fol 149^b

Bāb X در رمی حمار و ما متعلق بها on fol 152^a

Bāb XI در ذکر طواف وداع on fol 161^a

Bāb XII در ذکر احکام عمره on fol 166^a

The work with its full title *حیات العلوب فی رارة المحبوب*, was lithographed in Bombay 1882

Written in ordinary Ta liq

Dated Makkah 15 Jumada II A H 1226

No 1240

fol 18 lines 25 size 11½ × 7½ 9½ × 5½

مسائل اربعین

MASĀ'IL-I ARBA'ĪN

A collection of forty questions and their answers in respect of certain customs rites and observances the legality of which is doubtful by Sayyid Abu Muhammad Jalīsari *سید ابو محمد خالسرئ*

Beginning —

التكتم لله الذى حلل من الماء سراً فجعله سناً وصبراً ونعم

فى الامنى رسولا الى *

We learn from the preface that in A H 1255 = A D 1839 when Muhammad Khan Zaman Khan son of Muhammad Yar Khan of Bhilampur Parganah Kole Aligarh came to Shahjahanabad he put thirty five questions to Abu Sulayman Muhammad Ishaq grandson of Shaykh Abd ul Aziz Dihlawi and asked him to reply to them The collector of these questions and answers Abu Muhammad Jalīsari then says that at that time he was present in the city and he was requested by the aforesaid Muhammad Ishaq to write down his answers to those questions He then proceeds to say that he added five more questions to those thirty five and

collected all in the form of the present book entitling it مسائل اربعين
في بيان سنت سيد المرسلين .

Written in fair Ta'liq

Not dated , 19th century.

No. 1241.

fol 193 , lines 23 , size $12\frac{1}{4} \times 8$, $9 \times 4\frac{1}{2}$.

تنوير المنار

'I'ANWÎR-UL-MANÂR.

A Persian commentary on Hâfiz-ud-Dîn Abul Barakât 'Abd Ullah bin Ahmad Nasafi's (d. A. H. 710 = A. D. 1310) well-known work Manâr-ul Anwâr منار الانوار on the principles of jurisprudence (اصول فقہ)

Commentator 'Abd-ul-'Alî Muhammad bin Nizâm-ud-Dîn Muhammad-ul-Ansârî عدد العلي محمد بن نظام الدين محمد الانصاري

Beginning with an Arabic preface

الحمد لله الذي احكم اصول الشريعة العراء الح *

For the Arabic original and its numerous commentaries see Hâj Khal , vol vi, p 121 See also Loth, Arab Catalogue, Nos 312-318, etc

For the life of the commentator, who is better known as 'Bahr ul-'Ulûm,' and his other works, see No 82

The Arabic text is written in red Naskh and the commentary in ordinary Nasta'liq

Dated A. H. 1232

The MS was copied for one 'Abd-ul Hamid, whose seal, dated A. H. 1213, bearing the following versified inscription, is found at the beginning and end of the copy .

زد ددامان جدا دسد امید

دند عاصی ترین عدد الحمید

No 1242

foll 101 lines 11 size 10×7 6½×3½

فوائد المصلي

FAWÂ'ID-UL-MUSALLÎ

A treatise on prayers and other legal rites and observances

Author Muhammad Gauṣ Alī bin Hafīz Muhammad Mu'izz

عرب علی بن حاتم محمد معر الله Ullah

Beginning —

الحمد لله الذي جعل الماء والبراق طهورا والارض مـ ٠ اأ الح *

The author tells us in the preface that he wrote this treatise at the request of a friend named Badal Shāh

The date of completion given at the end is Tuesday 8 Duhijjah

A H 1237=A D 1821

Written in careless Indian Ta liq

Dated A H 1239

On the title page there is a seal of the author in which he calls himself عرب علی قاضی بلدة فرج آباد

No 1243

foll 10 lines 15 size 7½×4 6½×4

A short religious tract on faith ablution and prayer

Author Qutb ud Dīn bin Muhammad Gīyas ud Dīn مطب الدین

بن محمد عاب الدین

Beginning —

الحمد لله رب العالمين بذا انك اسعدك الله تعالى في الدارين
كه اني رساله ا در رعه الحج *

The tract is of little value and seems to have been written by a man of ordinary knowledge

The Persian tract (foll 1-7) is followed by an Arabic one on the same subject

Written in ordinary Naskh

Dated A H 1244

The MS is in a damaged condition and the paper is getting brittle

No. 1244.

foll 96, lines 13, size $9\frac{1}{4} \times 6$, 6×4

A tract on Muhammadan law

Author · Bahâdur Khân Hanafi Rahîmpûrî بهادر خان - نعی ریم

بوری

Beginning

الحمد لله والمدة که درین ایام عرباء و علما اهل سند ، در اکثر بلاد

هندوستان السح *

In the preface the author tells us that a large number of the Sunnîs of India being disgusted with the illegal principles and observances of ignorant Darwîshes, wanted to get correct information about the principles and customs of the Prophet, his descendants and Ashâb, and accordingly they put several questions to Sayyid Mahbûb 'Alî Hanafi, to which the latter replied The author then collected these answers in the form of the present book, in A H. 1245=A D 1829 The questions, one hundred in number, relate to various points on Muhammadan law

Written in ordinary Ta'liq

Dated Rabî II, A H 1249

No. 1245.

foll. 76, lines 15; size $9\frac{1}{2} \times 6$, $6\frac{1}{4} \times 3\frac{1}{2}$.

مایة المسائل فی تحسیل المسائل

MIA'Î-UL-MASÂ'IL FÎ 'I AHSÎL-UL-FADÂ'IL.

A collection of one hundred questions, with answers, relating to some customs, rites and observances and beliefs, the legality of which is controverted or doubtful, compiled by Ahmad Ullah bin Dalîl Ullah Siddîqî ul-Adnâmî احمد بن دلیل الله صديقي الادنامي

Beginning

حمد بیکد واحد حقیقی را سرد که و هزاران هزار شکر بر انواع

دعم دارین که اعظم ترین توحید است السح *

In the preface the compiler says that one day some of the descendants of the Timurid kings came to his master *Shaykh Muhammad Ishaq bin Shaykh Muhammad Afdal ul Faruqī al Muhaddis ud Dihlawī* سید محمد اسحاق بن سید محمد اfdل الفاروقی المحدث الدہلوی, a pupil of *Shah Abd ul Aziz bin Shah Wali Ullah Muhaddis ud Dihlawī* and placed before him ninety written questions and requested him to write answers to them on the basis of standard works on Muhammadan theology and law for the information and guidance of Moslems and themselves. The compiler then proceeds to say that to these ninety questions he added ten more and these one hundred questions with his master's answers to them form the present book which he has entitled *مآلہ المسائل فی بحصل الفصائل*. He adds that he wrote this treatise in A H 1245 = A D 1829.

The first question begins thus on fol 3^a

سوال شرب چه معنی دارد در شرع جواب شرب در شرع
 شرب کردن است عر جدا بعدا در الوه الخ •

Lithographed with marginal notes Lucknow 1877

Written in fair Ta liq

Not dated 19th century

No 1246

fol 65 lines 14 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6 \times 3\frac{1}{2}$

The Same

Another copy of Ahmad Ullah's *مآلہ المسائل* beginning as above

Written in ordinary Ta liq

Dated 11 Rabi II A H 1249

No 1247

fol 103 lines 15 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

تحریر الہامی

TUHFAT-UL-MUSLIMIN

An exposition of the principal rites and observances of Islam according to the Hanafī law

Author Jân Muhammad bin Abû Sa'îd Ansârî ul-Jâhîndharî
 حان محمد بن ابوسعد انصاری الجالندهری

Beginning

حامداً لله رب العالمين و مسلماً على رسوله سدد المرسلين *

It is doubtful if the author is identical with Maulavî Jân Muhammad Lâhaurî مولوی حان محمد لاہوری noticed in the Hadâ'iq-ul-Hanafiyah, p 475, where the present work is not included in the list of works given. He was born in A H 1193=A D 1779, and died on the 10th of Muharram, A H 1268=A D 1852. He was a great scholar and a good preacher and his pupils were Muhammad 'Âlim, Muhammad Karâmat Ullah, Gulâm Muhammad Multânî, Fakhr-ud-Dîn and others. His compositions are رسالة اثبات - ردة التعالیر والتدکیر - سرح قصيدة نردة - رسالة رد روافض - رسالة عقاید - حلافت - سرت معاونة - رسالة عدم فرضية - رسالة حرمة - سباکو - معراج نامه - سرح - قصيدة امالي.

The work is divided into two main chapters, each with numerous subdivisions. The first treats of the articles of faith and the second, of deeds اعمال. In the second chapter the author deals with ablution, legal prayers, almsgiving, fasting, pilgrimage, etc.

A list of the contents is given at the beginning of the copy.

Written in ordinary Ta'liq

Dated Dulhijjah, A H 1239

Scribe حافظ عبد الصمد

No. 1248.

fol 201, lines 11, size $8\frac{1}{2} \times 5\frac{1}{4}$, $6\frac{3}{4} \times 4$

سراجیه

SIRÂJIYAH.

A Persian paraphrase of Sirâj-ud-Dîn Abû Tâhîr Muhammad bin Muhammad bin 'Abd-ur-Rashîd us-Sajâwandî's (who flourished about A H 600=A D 1203) famous work السراجیه on the law of inheritance and property, according to the Hanafite School. For printed editions and commentaries see Loth Arab Cat Nos 239-248, Hâj Khal, iv, p 399, Brock, vol 1, p. 378. See also Brit Mus Arab Cat p 309, etc.

Translator Mîr Shaykh bin Nûr-ud-Dîn Muhammad ul-Yawânî

میر شیخ بن نور الدین محمد

Beginning —

الحمد لله الذي جعل العلماء ورثة الانبياء و فرض طلب العلم على

كل مسلم الحق •

The Arabic text is written in red

A very modern copy Written in ordinary Ta liq for كمال دار رح

Dated 1851

Scribe عبد الحق ولد محمد عاسم فرسى

No 1249

fol 22 lines 14 size $10\frac{1}{2} \times 7 \quad 8 \times 4$

شواهد الجمعة

SHAWĀHID-UL JUM'AH

A treatise on the legality excellence and virtues of the Friday prayer

Author Muhammad Ali Habib Qadiri Phulwarawi على ب نادری پھلواروی

Beginning —

الحمد لله الذي المعاج العلى الذي جعل الجمعة من اكر شعائر

الاسلام الحق •

The author who adopted the takhallus Nasr has been mentioned under No 447 in connection with his Diwan He says that as some people of his province had doubts about the legality of the Friday Prayer he wrote the present treatise consisting of legal decisions (in support of the legality of the prayer) collected from well known standard works on Muhammadan law

According to the concluding lines the author completed the work on 20 Dūlqa ad A H 1279 = A D 1862

Written in fair Ta liq

Dated 12 Ramadan A H 1281

A note on the title page due to the author himself says that he presented this MS to Maulavi Muhammad Sa id (poetically surnamed Hasrat see No 448) on Friday 13 Ramadan A H 1281

SHÎ'Î LAW.

No. 1250.

foll 101, lines 14, size $7\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{4} \times 2\frac{1}{4}$.

الجعفرية

AL-JA'FARÎYAH.

A Persian translation of 'Alî bin 'Abd-ul-'Âlî ul-Kurkî's *Shî'ite* work الجعفرية on purification, ablution and prayer.

Beginning

شکر و سپاس و ستایش مر معنودی را که از جمله مخاوف انسانرا
برگزید اله *

According to *Kashf-ul-Hujub* (Lib copy, fol 41^a) 'Alî bin 'Abd-ul 'Âlî ul-Kurkî wrote the Arabic original in Jumâdâ II, A H 917=A D 1511, and died in A H 945=A D. 1538

It would appear from the preface that the translator, who does not reveal his name, made the translation during the lifetime of the author of the Arabic original to whom he refers thus
وید امره و فرید
دعرة مد طلة العالی علی انس عدد العالی

The work begins with a *Muqaddimah* on the excellence and virtues of prayer, after which comes the chapter on purification and ablution, and ends with the chapter on prayer

Written in fair Nasta'liq.

Not dated, 18th century

The name of Sayyid Safdar Nawwâb of Patna, to whom the MS evidently once belonged, appears at the beginning of the copy

No. 1251.

foll 96, lines 19, size $8\frac{3}{4} \times 4\frac{3}{4}$, 6×3

رساله صیدیہ

RISÂLAH-I SAYDIYAH.

A treatise on legal precepts concerning hunting, the slaying of animals, laws relating to the chase of animals, etc, etc

Author • Husayn ul-Husaynî ut-Tabasî, entitled Sadr-ı Jahân
حسن الحسینی الطبری المحاطب به صدر جهان

Beginning —

سناس بنعداس و شكر محمدت اسلس نادرشاهی را سراوار اسب
كه مرغانل دل عارفل اكاه اله *

We learn from the preface that the author wrote this work at the desire of the reigning king Qutub Shah (of Golconda) ابوالمظفر whom he generally accompanied in his hunting excursion

The work divided into a *Mugaddimah* ten *Bab* and a *Khatimah* • deals with descriptions of the various species of animals their qualities and the legal decisions of the Imams in respect of their being lawful or unlawful to eat In the latter portion of the work the names of the animals are arranged in alphabetical order The Persian name of each animal is followed by its equivalents in Turkish and Dakhnī after which the opinion of the heads of the various sects is given under the word حکم then follows the use and properties of its flesh and parts of the body given under ۛ ۛ The author invariably quotes the decision of the Imamīah school to which he probably himself belonged

A copy of the work is mentioned in the Buhār Lib Catalogue vol 1 p 174 For another similar treatise see the same Catalogue p 86

Written in clear Naskh with an illuminated head piece and Unwan

Not dated, apparently 17th century

No 1252

fol 37 lines 15 size $8\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 5$

رساله سدييه

RISĀLAH-I SADIYAH

A damaged and badly written and incomplete copy of a treatise on legal precepts relating to animals as to their being lawful or unlawful to eat translated from some Arabic work

The preface is wanting and neither the name of the author nor the title of the work could be ascertained It opens abruptly thus —

الرد ، خرگوش حلاله ، گوشه ، وی برد جمیع علما و برد امامه
اندا مشریده - رامسده ، الح *

The arrangement is that the name of an animal is given at first in Arabic, followed by its Persian and Hindi equivalents. Then follows the legal opinion (الحکم) of the different schools in respect of its being lawful or unlawful to eat and then its use and properties (العواص).

Written in a careless ugly Ta'liq

Not dated , 19th century

No. 1253.

fol 320 , lines 19 , size $10\frac{1}{2} \times 7$; 8×5

جامع عباسی

JĀMI'-I 'ABBĀSĪ.

A complete copy of the popular exposition of Shī'ite law

Author Bahâ-ud-Dîn Muhammad ul- 'Āmulî بهاء الدین محمد آل‌المولی.

Beginning

الحمد لله رب العالمین و الصلوة علی اشرو ، الاولین اما بعد
چون توجه خاطر ملکوت باطر اقدس اشرو ، الخ *

The author, who has been mentioned (No 291), says in the preface that he wrote this work at the request of Shāh 'Abbās Safawī (A H 996-1038=A D 1588-1628) for the use and benefit of the Shī'ah sect

The work is divided into twenty *Bâb* (enumerated at the beginning). Bahâ-ud-Dîn died soon after completing the first five *Bâb*, and the work was continued and completed by Nizâm bin Husayn Sâwajî, who in the preface at the beginning of the sixth *Bâb* (fol 117^b) says that after Bahâ-ud-Dîn's death on 12 Shawwâl, A H 1031=A D 1622, he was directed by the king to complete the work. According to the concluding lines Nizâm completed the work in Safar, A H 1032=A D 1622 السهر الثاني من السنة الثانية والبلد بعد الف

The work was lithographed at Lucknow, A H 1264, and at Tabriz, A H 1277 Comp Rieu, 1, p 25, E G Browne, Camb Catalogue, p 63, J Aumei, p 130, Flescher, No 338, etc.

Written in fair Nashḥ with occasional notes and emendations on the margins

Not dated 17th century

A seal of one محمد علی dated A H 1190 is found on the title page

No 1254

fol 357 lines 15 size $11\frac{1}{4} \times 7\frac{1}{4}$ $9 \times 5\frac{1}{2}$

The Same

A copy of Baha ud Din Amulī's first five *Bab* of the Jamī 1 Abbāsī beginning as above

The present MS consists of two parts

Part I bearing the pagination 1-155 comprises the text of the first five *Bab* of the Jamī 1 Abbāsī

Part II pp 1-560 is a commentary on the same five *Bab* by Ibn 1 Khatun that is to say Muhammad bin Alī better known as Ibn 1 Khatun ul Amulī the author of the Farjumaḥ 1 Qutub Shāhī which is a translation of Baha ud Din Amulī's اربعين (see No 1211)

The glosses are arranged with reference to the pages and lines of the text in the present copy

The colophon says that the transcription of this gloss entitled Hashīyah 1 Ibn 1 Khatun composed by Shams ud Din Muhammad better known as Ibn 1 Khatun ul Amulī was completed on 19 Shabān A H 1310

At the beginning of the copy is a versified treatise on the five fundamental duties of Islam according to the Shī'ah school by Hafīzī It begins thus —

ای دل اول نکو بو سم الله کی ادا شکر و الله

The treatise is interleaved with glosses on the same

Written in ordinary Taḥiq

Scribe سعد مظفر حسن

No. 1255.

fol 467 ; lines 15 ; size $9\frac{1}{4} \times 4\frac{3}{4}$, $5\frac{3}{4} \times 2\frac{1}{2}$.

The Same

The last fifteen *Bâb* of the *Jâmir*'-i *Abbâsî* (see No. 1253).

Beginning

الحمد لله رب العالمين والصلاة والسلام على - آتم الميئتين

اما بعد - ون هدى هم - والا دهم - دعة كان همايون الحج *

Written in good *Naskh*

Not dated, apparently 17th century.

The date A H 955, given in a later hand at the end of the copy, is a falsification

The seals of *Nawwâb Sayyid Vilâyat 'Alî Khân* and *Sayyid Khwushîd Nawwâb* of *Patna* are found at the beginning and end of the copy.

No. 1256.

fol 124, lines 15, size $9 \times 5\frac{3}{4}$, $6\frac{1}{2} \times 4$

The Same

Another copy of the first five *Bâb* of *Bahâ-ud-Dîn 'Âmulî*'s *Jâmir*'-i *'Abbâsî*, beginning as usual

Written in careless Indian *Ta'liq*

Dated 4 *Dulqa'd*, A H 1231

Scribe فرناعلی

No. 1257.

fol 35, lines 13, size $5\frac{3}{4} \times 3\frac{1}{2}$, $3\frac{1}{2} \times 1\frac{3}{4}$

ترجمة الصلاة

'I ARJUMA'I'-US-SALÂ'I'.

A Persian translation of the Arabic recitations, invocations and Quranic passages used in the daily prayers

Author Muhammad bin Murtadâ, better known as *Muhsin ul-Kâshî* محمد بن مرتضى المدعو به من الكاشي

Beginning —

هرکه بگويا بدو حاشوش نه

هرچه بباد سو فراموش نه

سلس و سداش مرگرمی را که تا کمال کنوا و تا بآلح *

Mulla Muhsin of Kashan whose original name was Muhammad bin Murtada was a Shi'ah scholar of great reputation. He was a pupil of Mulla Sadra (d. A.H. 1050 = A.D. 1640) who gave him his daughter in marriage. He received the *talhallas* Fard from his master. The author of the *Nujum us Sama* who gives a notice of Muhsin's life occupying pp. 119-125 says that in the treatise in which Muhsin enumerates the work composed by him from the age of 20 he observes that he wrote the treatise at the age of 83 in A.H. 1090 = A.D. 1679. It is therefore evident that he was born in A.H. 1007 = A.D. 1598. The wide reputation of Muhsin's sanctity and scholarly ability attracted the attention of Shah Abbas II (A.H. 1052-1077 = A.D. 1642-1647) who called him from Kashan to Isfahan in A.H. 1067 = A.D. 1656 and made him his constant companion. There are conflicting statements about the date of Muhsin's death. Brocklemann vol. II p. 200 where he wrongly calls the author Muhassin ul Ka li says that he died about A.H. 911 = A.D. 1505 but in the same volume p. 413 he gives the date as A.H. 1106 = A.D. 1694. Others place the author's death about A.H. 1040 = A.D. 1630. The author of the *Kashf ul Hujub* and other reliable authorities say that Muhsin died after A.H. 1090 = A.D. 1679. A very good account of the author is given in Browne's *Hist. of Persian Literature in Modern Times* pp. 432-435. The author of the *Nujum us Sama* loc. cit. says that according to a statement of Muhsin's pupil Ni mat Ullah Jazairi Muhsin left besides a *Diwan* about two hundred books and treatises. The following may be enumerated here —

(۱) کتاب الصبیح د معسر قرآن متحد که فروع اربعه آن در سده

۷۵۰ تا ۸۵۰ بود *

(۲) کتاب الامعی که منتخبی از * رضایی است *

(۳) کتاب الوافی * ل در نادره حرو است *

(۴) کتاب السانی و ان * است از وافی است *

(۵) کتاب النوادر مستدل بر احادیثی که در کتب اربعه مسعوره

مذکور است *

(۶) کتاب معتمد النبیعه فی احکام السریعه *

(۷) کتاب معانیج السرایع که در سده ۱۰۴۲ تمام کرده *

This date of composition of the معانیج السرایع, viz A H 1042 = A D 1632, is also given in the Kashf-ul-Hujub, p 538, but see Bûhâr Lib Cat, vol II, p 213, where a copy of the work is noticed in which the author is said himself to have given the date of composition as A H 1090 = A D 1679 I do not understand this, for I cannot find the date anywhere in that work

(۸) کتاب الدخلة مستمل بر خلاصة انوار فیه *

(۹) کتاب تطییر الاحلاق که مختصی از بیان علم احلاق است *

(۱۰) کتاب عام الیقین فی اصول الدین *

(۱۱) کتاب المعارف ، که ملخص از کتاب علم الیقین است *

(۱۲) کتاب عین الیقین فی اصول الدین *

(۱۳) کتاب اصول المعارف ، که خلاصه مصنف عین الیقین است *

(۱۴) کتاب المحجة الیضاء فی احوال الانبیاء للعرالی *

(۱۵) کتاب الحقایق ملخص کتاب محجة الیضاء *

(۱۶) کتاب فرة العیون *

(۱۷) کتاب الکلمات المکدونه *

(۱۸) کتاب الکلمات المخروده که منترع از کلمات مکدونه است *

(۱۹) کتاب اللئالی که انتخاب کلمات مکدونه است *

(۲۰) کتاب کلمات مکدونه در بیان توحید *

(۲۱) کتاب الکلمات السریه المنترعه من ادعیه المعصومین *

(۲۲) کتاب حلاء القلوب فی بیان انواع ادکار القل * *

(۲۳) کتاب تشریح العالم فی بیان هذئات العالم و حرکات الاولاد *

والعناصر *

(۲۴) کتاب ادوار الحکمة که مختصر از عین الیقین است *

(۲۵) رساله الملک در کشف الامم تاری تعالی *

- (۲۶) رساله اللب در معنی حدود عالم *
- (۲۷) رساله متران العدمه *
- (۲۸) رساله مرآة الاحرار در حقه و دورح *
- (۲۹) کتاب صبا القلب در حقه مع احکام برناطی انسان *
- (۳۰) کتاب دعوت المواهب در تعلقات بر تفسیر کاشفی موسوم به مواهب علیه *
- (۳۱) کتاب شرح صحیفه کامله سجاده در اینکه محتاج به شرح است یا خلاصه *
- (۳۲) کتاب الکلمات الطریقه در مناسبات اختلاف است *
- (۳۳) کتاب نساء الائمة الامامة *
- (۳۴) کتاب الانعین در مناقب حضرت امیر المومنین *
- (۳۵) کتاب - الائمة النجاة در بیان اینکه مباحد احکام شرعه مباحه در مباحه است و حدیث است *
- (۳۶) رساله حق معنی در کتب معتبره در بیان کردن و دین معنی *
- (۳۷) کتاب الاصول الاصله - در بیان اصول از قرآن و حدیث *
- (۳۸) کتاب تسهیل المتعبد در استنباط الائمة نالیف سند انی طاروس *
- (۳۹) کتاب بعد الاصول العقبه - در خلاصه علم اصول و در آن اول بصانف از *
- (۴۰) کتاب اصول العباد در اصول الائمة *
- (۴۱) کتاب مذبح النجاة در بیان الائمة علمی که فربصه است بر هر مسلم *
- (۴۲) کتاب صریحه الصراعه در دعا های مناجات معنوله از حصار ائمة طاهرين *
- (۴۳) کتاب منتخب الاراد - در ادکار و دعوات سب و زور و هغه و سال *

- (۴۴) کتاب اہم ما یعمل مستمل بر اعمال مهمات شریعہ ... مطہرہ *
- (۴۵) کتاب الخط ، مستمل بر صد خطہ از خطبہای جمعی و عبدین *
- (۴۶) رسالہ انوار ہادی ، در تحقیق و حوق عدنی نماز جمعی *
- (۴۷) رسالہ انوار الجہان فارسی در بیان احکام نماز جمعی و آداب آن *
- (۴۸) رسالہ ترجمہ الصلوۃ (the present work) *
- (۴۹) رسالہ مفتاح الخیر فارسی متعلق بعبادہ نماز *
- (۵۰) رسالہ ترجمہ الطہارۃ فارسی *
- (۵۱) رسالہ ادکار الصلوۃ *
- (۵۲) رسالہ ترجمہ الركوة فارسی *
- (۵۳) رسالہ ترجمہ الایام فارسی *
- (۵۴) رسالہ ترجمہ العقاید فارسی *
- (۵۵) رسالہ موسومہ بالسائح العدنی در تحقیق بمعنی ایمان و کفر *
- (۵۶) رسالہ راہ صواب فارسی در سبب ، اختلاف ، مداخل ، اہل اسلام و تحقیق بمعنی اجماع *
- (۵۷) رسالہ شرائط الایمان فارسی *
- (۵۸) رسالہ ترجمہ السریعہ فارسی *
- (۵۹) رسالہ ادکار مهمہ *
- (۶۰) کتاب رفع والدفع فارسی مستمل بر دفع آیات و رفع بلیات نقران و دعا و تعوید و عذر آن *
- (۶۱) رسالہ آئینہ شاہی فارسی کہ مختصری از ضیاء القلہ ، اسرار ... *
- (۶۲) رسالہ وصہ ، الخیل فارسی در شہادتین اسپہا دموجہ ، احادیث ... *
- (۶۳) رسالہ راد السالک ، در آداب سارک ، طریق ... *
- (۶۴) رسالۃ النسخۃ الصغری مستمل بر خلاصہ فقہ طہار و صلوۃ و صوم *
- (۶۵) رسالہ تعلیقات نسخہ الصغری مستمل بر تفصیل مجملات آن *
- (۶۶) رسالہ صواب الخمس در احکام شک و سہو و سبیلان در نماز *

- (۶۷) رساله چهار اصوات * ال بر مسائل مدعیه بکفاره *
- (۶۸) رساله در بیان احرف گوی بر عدادات *
- (۶۹) رساله در * و ندوف و لی بر ناکره در بروج *
- (۷۰) رساله عنده الانام در معروف ساعات و انام از احادیث
اهل الدن *
- (۷۱) رساله معیار الساعات فارسی *
- (۷۲) رساله موسوم بالاحتکار السداد والسدوف الحداد در انطال
حواهر افراد *
- (۷۳) رساله متحاکمه مستمل بر متحاکمه میان دو فاضل از مکتبه دینی
امامیه در معنی بقعه *
- (۷۴) رساله رفع القنده در بیان حقیقت علم و علما و معنی رهد
و عداد *
- (۷۵) کتاب فهرست انواع العلوم *
- (۷۶) رساله اخونه مکتوبات مکتبه از کتب علما و اهل معرفت
و اشعار انسان *
- (۷۷) رساله شرح الصدر که در ذکر متکمل احوال و سوانح عمر خود
تصنیف کرده *
- (۷۸) رساله انصاف در بیان طریق * دل علم باسرار دین و کشف
سعی و کوشش خود در * ال بعض *
- (۷۹) رساله خلاصه الادکار در رنده دعاها و ادکار برای هر کار و هر دوس *
- (۸۰) رساله منتخب احوان الصفا *
- (۸۱) رساله منتخب بعض انواع فتوحات مکتبه محیی الدین عربی *
- (۸۲) رساله منتخب مکاتیب قطب الدین بکنی *
- (۸۳) رساله منتخب منتهی مولوی رزم *
- (۸۴) رساله گلزار قدس در عزلت و قطع و مرانی *

- (۸۵) رساله منتخبه ، گلزار قدس *
- (۸۶) رساله مثنوی سلسلہ *
- (۸۷) رساله مثنوی تسنیم *
- (۸۸) رساله ندوة العار ، *
- (۸۹) رساله مثنوی ندوة المستعد ، *
- (۹۰) رساله منظومه شوق العسوی *
- (۹۱) رساله منظومه شوق الجمال *
- (۹۲) رساله منظومه شوق المجدی عالمہ السلام *
- (۹۳) رساله فہرست پندگاہ موسوم بہ دھر آشوب *
- (۹۴) رساله مثنوی مسمی بہ شراب طہور *
- (۹۵) رساله مثنوی آب رلال *
- (۹۶) رساله مثنوی و سبلہ الاعتال *
- (۹۷) رساله مثنوی مناجات نامہ *
- (۹۸) رساله مثنوی تدفیس الہجوم *
- (۹۹) رساله لہ ، الکسبات *
- (۱۰۰) رساله زاد العبدی در حالہ اوراد و نواف آن *
- (۱۰۱) رساله الفہ ، نامہ در ترجمہ ، مومنین بر انس و آداب آن *

We learn from the preface that the author wrote this work for the convenience of those who did not know Arabic, and divided it into eight *Gates* (در)

and سورة قدر , سورة فاصحة , وسم الله , اعود بالله A Persian translation of سورة احلاص is also given

The work is mentioned in *Kashf-ul-Hujub*, p 117

A beautiful copy Written in elegant *Naskh*

Dated A H 1069

Scribe محمد فاسم السہدی

No 1258

fol 420 lines 27 size 12×8 8½×5½

لوامع صاحبقرانی

LAWÂMI'-I SÂHIBQIRÂNÎ

A Persian commentary on Ibn ı Babwayh's (d. A.H. 381=A.D. 991) well known Shı'ah traditional work on law entitled کتاب من لا یحضره الفقیه in three volumes

Commentator Muhammad Taqı bin Maq'ud Ālı Majlisı نویسنده مقتصر علی معالی

Beginning —

حمد لله بالام اشکار و مداد احکام برصفحات لیل و نهار

Shaykh ul İlam Muhammad Taqı father of the celebrated Mulla Muhammad Baqır Majlisı was born at Isfahan A.H. 1003=A.D. 1594. He was a pupil of Baha ud Dın Āmılı and Mulla Abd Ullah Shustarı and died in A.H. 1070=A.D. 1659.

We learn from the preface that before writing the present work he wrote a detailed Arabic commentary (entitled روضة المتقى) upon Ibn ı Babwayh's work and dedicated the same to his royal patron Shah Abbas II who requested him to translate it into Persian. Hence the present work which is also dedicated to the Shah.

Other works written by him are —

See No 1261 شرح من لا یحضره الفقیه کتاب حدیثه المتقى

رساله در احکام رضاع و رساله مدسوطة در احکام حج

For his life see Nujum us Samā pp 59-64

The Arabic original (see Rieu Arab Supplement No 330 Asaf Lib vol II p 676) comprising four Ju in two volumes was lithographed Lucknow A.H. 1307

A copy of the present work is noticed in Rieu Supplement p 13. See also Kashf ul Hujub p 481. The date of completion given at the end of this volume is Shawwal A.H. 1065=A.D. 1654

The present MS (vol I) extends from the beginning of the work to the end of فصلها و جماعه corresponding to p 134 Ju I of the lithographed edition. The chapter entitled عمل الميت begins separately after an illuminated head piece on fol 158^b

Written in good minute Naskh with an illuminated head piece

No. 1259.

fol 266 , lines 25 , size $10\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{4}$

Vol II

A continuation of the preceding copy extending from the beginning of باب وحب السجدة وفضلها ومن وصعت عنه والصلوة والحظية to the end of باب الاعتكاف (Juz 1, p 135 to Juz 11 p 67, lithographed edition)

The date of completion of this part, given at the end, is Muhar-ram, A H 1066=A D 1655

Written in the same hand as the preceding copy

Not dated , 18th century

No. 1260.

fol 359 , lines and size same as above

Vol III

A continuation of the preceding copy, comprising the commentary from the beginning of باب علل الحج to the end of باب العروس (Juz 11, p 67 to the end of Juz 11, lithographed edition)

Beginning —

الحمد لله رب العالمين.....باب علل الحج قال الشيخ المصنف ، الحج *

The chapter entitled باب الابتداء بمكة والتم بالمدينة begins separately after an illuminated head-piece on fol 274^b

According to the concluding lines the author completed this portion in Shawwâl, A H 1066=A D 1655

The commentary on Juz 3 and 4 is wanting

All three volumes are written by one scribe The original folios are mounted on new margins

Not dated , 18th century

No 1261

fol 304 lines 15 size $8\frac{1}{2} \times 6$ $5\frac{1}{2} \times 3$

حدیقه المتقین

HADIQAT-UL MUTTAQĪN

A work on legal prayer ablution fasting pilgrimage alms and other rites and observances of Islam according to the Shī'ite school

Author Muhammad Taqī bin Majlis ul Isfahānī محمد تقی بن محمد علی الصفهانی

Beginning —

الحمد لله رب العالمین اما بعد جنس کوند اصعب سدا الله
العلی محمد تقی بن مجلسی الصفهانی که انس ساه اسب در سن
عبادات الحج *

Muhammad Taqī who has been mentioned under No 1258 says in the preface that he wrote this work at the request of some of his religious brethren It is divided into a *Muqaddimah* five *Bab* and a *Khatimah* enumerated at the beginning of the work

A versified Hindustānī translation of the chapter on صوم (Fasting) made at the request of one Akbar Alī Khan Nawwab in A H 1216 = A D 1801 is given on the margins of fol 269-288

According to *Nujum us Samā* p 62 the author wrote the present work in A H 1064 = A D 1653

Written in fair Naskh with numerous notes and explanations on the margins

Dated A H 1227

No 1262

fol 444 lines 11 size $9\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of Taqī Majlis's *Hadīqat ul Muttaqīn* beginning as above

This copy is slightly defective towards the end and breaks off with the words اليوم اكمل لكم دينكم يعني امور ديني اكمل كردايدم corresponding to fol 285^b line 14 of the preceding copy

Written in ordinary Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy

No. 1263.

fol 225, lines 17, size $8\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3$

The Same

Another copy of Taqî Majlisî's Hadîqat ul Muttaqîn, beginning as usual

The copy contains numerous notes and emendations on the margins

Written in ordinary Nasta'liq

Dated 26 Duhijjah, A H 1089

The original folios are placed in new margins

A seal of Sayyid Muhammad Afdal, dated A H 1126, is found on the title-page

No. 1264.

fol 352, lines 14 size $7\frac{1}{2} \times 1\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same

Another copy of Taqî Majlisî's Hadîqat-ul Muttaqîn, beginning as usual

Written in fair Ta'liq

Not dated, 19th century

No. 1265.

fol 69, lines 12, size $7\frac{1}{2} \times 4$, $4\frac{1}{2} \times 2\frac{1}{2}$

رسالہ حجاجیہ

RISÂLAH-I HAJJIYAH.

A treatise on the sacred rites and ceremonies to be observed by Shî'ite pilgrims.

Beginning —

الحمد لله الذى جعل الدين مذهباً للناس و امداً و عيشاً لهم الع

The name of the author is not given but in the concluding lines it is said that the work is an extract from the رسالة حجة of Maulana Muhammad Taqī that is to say the great Shī'ah divine Muhammad Taqī Majlisī (d. A. H. 1070 = A. D. 1659)

The work is not divided into chapters or sections but rubrics on the margins serve the purpose of headings

Written in fair Nast'īq

Dated 15 Ramadan A. H. 1246

No 1266

fol 546 lines 13 size 9 × 5½ 6½ × 4

تكملة الأبرار

TUHFAT UL ABRĀR

A work on the rites and observances of prayer according to the Shī'ite school

Author Muhammad Baqir ibn Muhammad Taqī محمد باقر ابن محمد تاقى

Beginning —

الحمد لله الذى بوجد بالملك ولا دله فى ملكوت الع

The author Muhammad Baqir has been repeatedly mentioned in this Catalogue (see Nos 500-502) The work is divided into a *Muqaddimah* a few chapters and a *Khatimah*

The original work is followed by a treatise on احكام سكوت beginning on fol 517 —

الحمد لله الذى خلق الانسان علمه النسان و فرع السكوت
والسبعات الع

Written in ordinary Indian Ta'liq

Not dated 19th century

No. 1267.

foll 92, lines 9, size $6\frac{3}{4} \times 4\frac{3}{4}$, $4\frac{1}{2} \times 3$

اداب حج

ÂDÂB-I HAJJ.

A Shî'ah treatise on the regulations and ordinances for the pilgrimage

Beginning —

الحمد لله الملك، العالم المعبود في المساء العظام والصلوة والسلام
على خير عن حج الديار الكرام الحج *

In the colophon, dated Murshîdâbâd, 4 Rabî' II, A H 1151 = A D. 1738, it is said that these rules and ordinances were collected by Hâfi Zayn-ul 'Abidîn حافي زين العابدين

The work is divided into a *Muqaddimah* and three *Bâb*

Written in careless Indian Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy

No. 1268.

foll 433, lines 23, size $14 \times 8\frac{1}{2}$, $9\frac{1}{2} \times 5$

جامع الرصوي

JÂMI'-UR-RADAWÎ.

A Persian commentary on Shaykh Najm-ud-Dîn bin Abil Qâsim Ja'far ul-Hillî's (d A H 676 = A D 1277) well-known Shî'ite work Sharâ'i'-ul-Islâm شرائع الاسلام on Muhammadan theology and law

Commentator 'Abd-ul-Ganî bin Abî Tâlib ul-Kashmîrî عبد الغني بن ابي طالع الكشميري

Beginning

الحمد لله الذي اوضح بعدادة سبل الوصول الى رضا وسبل وسيلة

رخصة الحج *

The work begins with a wordy preface by the commentator devoted to praise of some of the leading persons of Kashmīr such as Abul Mansur Khan Afrasiyab Khan and his son Alī Rida. The commentator then says that he wrote this commentary at the request of the aforesaid Alī Rida and that the date of beginning the work A H 1161 = A D 1748 is expressed by the title جامع الرصوى

For the Arabic original see Haj Khāl vol iv p 20 Kashf ul Hujub p 317. The present commentary is mentioned in Kashf ul Hujub p 153. Another commentary on the work entitled جامع الكلام, by Muhammad Ha an bin Mu' ammad Baqir Najafi is mentioned in Kashf ul Hujub p 167.

Spaces for rubrics are left blank in many places.

Written in ordinary Ta liq.

Dated Lucknow A H 1248.

Scribe مرادعلی ابن مراد درت علی ابن مراد نظر علی رصوی

No 1269

fol 341 lines 15-17 size 9½ × 6 6½ × 4

مرشد العوام

MURSHID-UL-'AWĀM

A work on Muhammadan ecclesiastical law according to the Shi'ite school treating of purification ablution prayers alms fasting and pilgrimage.

Author Abul Qasim ibn ul Hasan ul Jilani ابن القاسم ابن الحسن الجیلانی

Beginning —

الحمد لله رب العالمين اما بعد حسن گود اول عباد الله
ابوالقاسم ابن الحسن الجیلانی کی اس حدیث کے انسب در بیان مسائل
عبادات الحج *

The author's father was a native of Jilan but the author himself was born at Chaplaq in Qum. He was a pupil of Aqa Baqir Bahba hani and according to Nujum us Sama p 340 wrote the following works —

(۱) فوائس الاصول فی اصول الفقه *

(۲) جامع السناد *

(۳) حواشی بر فوائد الاصول *

(۴) شرح تفسیر الاصول *

(۵) مناهج الاحکام *

(۶) عدائم الايام *

(۷) رساله واری در اصول دین *

(۸) رساله در جواب مسائل عنادات و معاملات *

(۹) معین الخواص *

(۱۰) مرشد العوام (the present work) *

The author completed his فوائد in ۱ H 1205 = A D 1790 and died shortly after the death of Âqâ Sayyid 'Alî Tabâtabâ'î which took place in A H 1231 = A D 1815

The work comprises five *Kitâb*, each subdivided into numerous sections

The first *Kitâb*, کتاب الطهارة, fol 2^b

The second *Kitâb*, کتاب الصلوة, fol 49^b

The third *Kitâb*, کتاب الصوم, fol 178^b

The fourth *Kitâb*, کتاب الحج, fol 251^a.

The fifth *Kitâb*, کتاب الركوة, fol 268^b

Written in clear Nasta'liq, excepting the first sixty-four folios which are in ordinary Ta'liq

Not dated, 19th century

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy

No. 1270.

fol 233, lines 15-19, size $9\frac{1}{2} \times 6$, 7×4

The Same

An incomplete copy of the same *Murshid-ul-'Awâm*, beginning as above

This copy extends to the end of کتاب الصوم, corresponding with fol 250^b of the preceding copy, and the last two *Kitâb*, viz کتاب الحج and کتاب الركوة, are wanting.

Written in fair Nasta'liq excepting foll 158-233 supplied in a later hand in a careless Indian Ta'liq

The latter portion of the MS due to one سند راجح حسن is dated 1 Dūlqa'ad A H 1228

The seals of Nawwab Sayyid Vilayat Ali Khan and Khwurs̱hid Nawwab of Patna are found in several places in the MS

No 1271

foll 82 lines 15 size $9\frac{1}{4} \times 6$ $6\frac{1}{4} \times 4\frac{1}{4}$

موت لایموت

QŪT-I LĀYAMŪT

A treatise on purification ablution and other preliminary observances for prayer

Author Ahmad bin Muhammad Ali bin Muhammad Baqir ul Isfahani commonly called al Bahbahani

Beginning —

الحمد لله معر المومنين ومذل الفاسقين، اربع درجات العلماء العالمين السخ •

The author who has been mentioned in connection with his popular work مرآة الاحوال جهان نما (No 628) says in the preface to this work that he wrote this treatise at the request of some of his friends in Muṟhidabad Bengal The date of completion given at the end is 12 Ramadan A H 1222 = A D 1807 الثاني عشر من السفر رمضان المبارك من السنة الثانية من العشر الثالث من الماء الثالث من الف الثاني من المحرة النبوية

The concluding portion of the work is devoted to legal rites and observances relating to the dead

The work is divided into numerous sections فصل enumerated in the list of contents given at the beginning of the copy In the conclusion the author says that this is the first Ju of the treatise موت لایموت and that it will be followed by the second Ju dealing with fasting and prayer صوم و اعتكاف

Written in ordinary Ta'liq

Dated 12 Jumada A H 1228

Scribe سند حوزہ سند علی ابنا عسری رموی

The seal of Nawwab Sayyid Vilayat Ali Khan of Patna is found at the beginning and end of the copy

No. 1272.

foll 144, lines 17, size $9\frac{1}{4} \times 6$, $7\frac{1}{2} \times 4$

سبیل النجاة

SABÎL-UN-NAJÂ'Î.

A work on legal prayers, fasting and almsgiving, according to the Shî'ah faith

Author Ahmad bin Muhammad 'Alî bin Muhammad Bâqu ul-Isfahânî, better known as Bahbahânî باقر محمد بن محمد اصفهانی الأصغرانی الشهير بالنجاشي

Beginning

الحمد لله الذي جعل ابواب السلوٰة معاتيج رائن الرحمة أنح *

The author who has been repeatedly mentioned in this catalogue in connection with other works, in the work entitled رب موت لار (see No 1271) promised a second *Juz* on prayer and fasting, and the present work is most probably the second *Juz* under a separate title. The author says in the preface that on his arrival in India people complained of the abstruse style of his رب موت لا يموت, and requested him to write an easy tract on prayer and fasting. This he did on the eve of his departure from India. He dedicates the work to Muhammad 'Alî Khân Bahâdui Qâchâi (born A H 1203=A D 1788, died A H 1237=A D 1821), the eldest son of Fath 'Alî Shâh Qâchâr.

According to the concluding lines the author completed the work at 'Azîmâbâd in Râjâb, A H 1236=A D 1820.

The work begins with a short introduction on the legal binding of prayers and fasting, and comprises two *Matlab*, and a *Khâtimah*, as follows

مطلب اول در بیان احکام نمازهای واجب و مستحب و مقصد و حائمه
on fol 4^a

مطلب دوم در احکام روزه است و مقصد و مقصد و حائمه
on fol 119^a

حائمه در احکام طهارة و مقصد و مقصد و حائمه
on fol 139^a

Written in careless Ta'liq, with marginal notes

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid-Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy

No 1273

fol 185 lines 15 size $9\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3$

The Same

Another copy of the Sabīl un Najat beginning as above

Written in clear Nasta liq

Not dated 19th century

Scribe سد وارب علی

The seal and signature of Nawwab Sayyid Vilayat Ali Khan of Patna are found at the beginning of the copy

No 1274

fol 141 lines 15 size $9\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{3}{4}$

The Same

Another copy of Ahmad bin Muhammad Ali ul Bahbahani's Sabīl un Najat beginning as above

Written in ordinary Ta liq

Not dated 19th century

Scribe سد حورسد علی ساکنی معملہ معلومہ باغ کسمبری

The seal of Nawwab Sayyid Vilayat Ali Khan of Patna is found at the beginning and end of the copy

No 1275

fol 128 lines 15 size $9\frac{1}{2} \times 6$ $7 \times 4\frac{1}{2}$

The Same

Another copy of al Bahbahani's Sabīl un Nijat beginning as above

Written in ordinary Indīān Ta liq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab of Patna are found at the beginning and end of the MS

No. 1276.

foll 87, lines 18, size $7\frac{3}{4} \times 4$, $5\frac{1}{2} \times 1\frac{1}{2}$

نخبه

NAKHBAH.

A small tract on purification or ablutions, and prayers, according to the Shi'ite School

Author Muhammad Ibrâhîm ul-Isfahânî bin Muhammad Hasan ul-Khurâsânî مصدد ابراهيم الاصفهانى بن محمد حسن الخراساني

Beginning.

حمد و ثنای محمد و ائمه مخصوص بارگاه کدرائیس * الح

The work is mentioned in Kashf-ul-Hujub, p 578, where the author (*d* A H 1261 = A.D 1845) is called مصدد ابراهيم بن محمد بن الاصفهانى المعروف بالخراساني

It is divided into two *Maqsad*, with many subdivisions, termed *Bâb*, *Fasl*, *Mabhas*, etc

The first *Maqsad* on purification احوال begins on fol 1^b The second on prayers نماز on fol 40^b

Spaces for rubrics have been left blank in several places

Written in a hasty Nasta'liq

Dated Ramadân, A H 1244

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy

No. 1277.

foll 265, lines 17 size $10 \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

لوامع الرصود

LAW ÂMÎ'-UR-RADA WÎYAH.

A work on Muhammadan law according to the Shi'ite school

Author Sayyid Muhammad bin Mirzâ Mâ'sûm ur-Radawî ut-Tûsî مصدد بن مرزا معصوم الرصوى الطوسى

Beginning

الحمد لله على ما اعم كما علم الانسان ما لم يعلم ولى اللوح

والقلم الح *

From the preface which seems to have been written by another man it would appear that the author wrote this work at the request of some of his Shī'ah friends. According to Kashf ul Hujub p 481 where the present work is mentioned the author better known as Muhammad Qasir (but Nasir in the Lib copy fol 128^a) ul Mashhadī died in A H 1253=A D 1837. See also Tadkirah i Ulama i Hind p 378 where he is said to be a pupil of Muhammad Mahdī Bahr ul Ulum and Aqa Savvīd Alī.

The full title of the work given in the preface is *لوامع الرصوة فى احكام السرعة*. The subjects treated are as follows —

208^a fol كتاب خمس 94^b fol كتاب الصلوة 2^b fol (كتاب) الطهارة 216^b fol كتاب الصوم

Written in fair Naskh

Dated A H 1249

Scribe *مروا عباس*

No 1278

fol 66 lines 12 size 8×5½ 6×3½

حواهر الائمة

JAWÂHIR-UL-A'IMMAH

A short treatise on Muhammadan law with special reference to the various legal rites and ceremonies connected with a child after its birth according to the Shī'ah doctrine.

Author *انجب* Anjab

Beginning —

*شكر مولا اربنا و حمد مولا ارحمنا سرار كرمى اسب الح **

The work is divided into twelve chapters each designated by a figurative name.

In the preface the author introduces his name thus *بنده معبد* but in the colophon he is called *حاجى معربى*.

Written in ordinary Indian Ta liq *اس كتاب حواهر الائمة* *حاجى معربى*

Not dated 19th century

Scribe *كوهر مل*

The MS is water stained

vo^x XIV

SUNNÎ THEOLOGY.

No. 1279.

foll. 114, lines 15, size 8×5 , $5\frac{3}{4} \times 2\frac{3}{4}$

لطاؤه ، غیاثیہ

LA'Î'Â'IF-I GIYÂSIYAH.

A treatise on scholastic theology

Beginning —

حمد ییحد و بی نہایہ ، و مدح دعد و بدعایہ ، و سرب حلال آن
خدا برا کہ واجہ ، الوہودی حر دات او را ممکن ندسہ ، النج *

Neither the title of the work nor the author's name is given in the text, but on the title-page and the colophon the work is called لطاؤه ، غیاثیہ, and in both places it is ascribed to Imâm Fakhr-ud-Dîn Râzî

لطاؤه ، غیاثیہ للامام فخر الدین رازی *

In the preface we are told that the author wrote the work after forty years' study, and dedicated it to Sultân Muhammad bin Malak Shâh. This seems impossible. Fakhr-ud-Dîn Râzî was born in A H 544=A D 1149 and died in A H 606=A D 1209, while Sultân Muhammad bin Malak Shâh reigned from A H 498-511=A D 1104-1117, i.e. before Râzî was born.

A copy of the work, ascribed to the same Imâm Fakhr-ud-Dîn Râzî, is described in Rieu, i, p. 27. The work is divided into three *Maqâlât*, described in Rieu, *loc cit*. See also Âsaf Lib, p. 1354, where the work is ascribed to the same Fakhr-ud-Dîn Râzî.

Written in ordinary Nasta'liq

Not dated, 18th century

No. 1280.

foll. 110, lines 21, size $8\frac{3}{4} \times 5$, $6\frac{1}{4} \times 2\frac{3}{4}$

The Same

Another copy of the preceding work

In the colophon the work is called the لطاؤه ، غیاثیہ of Fakhr-ud-Dîn Râzî, and on the title-page, لطاؤه ، فخر الدین رازی.

A list of the contents is given at the beginning
 Written in good Nasta'liq with an illuminated head piece
 Not dated 18th century
 Scribe عند العدوس

No 1281

fol 50 lines 21 size $8\frac{1}{2} \times 5\frac{1}{2}$ 7×4

تحفة الصلوة

TUHFAT-US-SALĀT

A treatise on the excellence pre eminence and legal bindings
 of sending blessings on the Prophet (صلوة)

Author Husayn Wa'iz Ka'sifi حسن واعظ كاسفي

Beginning —

احمدك اللهم و ابناك رد على لسان حبیب محمد المدينه
 و اله و سلم اله •

The author repeatedly mentioned in this Catalogue divides the
 work into a *Muqaddimah* eight *Fasl* and a *Khatimah* See Haj
 Khal vol II p 230

The author refers to a very large number of works

The date of completion given in Haj Khal loc cit is Rama
 dan A H 899=A D 1493

Written in close Nasta'liq

Not dated 18th century

No 1282

fol 310 lines 23 size $9 \times 4\frac{1}{2}$ $6 \times 2\frac{1}{2}$

براهین قاطعه

BARĀHÎN-I QĀTĪ'AH

A Persian translation and explanation of Shihab ud Din Ahmad
 bin Hajar ul Hayṣamī ul Makki's (d A H 973=A D 1565) well
 known work المعروف المصراḥ defending the claims of Abu Bakr Umar
 and Usman to the caliphate against Shī'ahs and heretics

Translator Kamâl-ud-Dîn bin Fakhr-ud-Dîn Jahramî کمال الدین بن فخر الدین
 بن فخر الدین

Beginning

الحمد لله الذي فصل محمداً صلى الله عليه و على آله
 و اصحابه و سلم أجمعين *

We learn from the preface that Ahmad bin Hajar wrote the work at Makkah in A H 950 = A D 1543. The translation was made by Kamâl-ud-Dîn, A H 994 = A D 1585, in the time of Sultân Ibrâhîm 'Âdil Shâh II of Bijâpûr (A H 988-1036 = A D. 1580-1626), during the regency of Dilâwar Khân. The translator then says that he has not disturbed the system and arrangement of the original, except that he has based his translation and explanation on etc, etc, ام - صحيح بخاري - جامع البيان - تهذيب كافي - تهذيب كبير

For the Arabic original, which according to the translator's preface, is divided into *Muqaddimât*, ten *Bâb*, and a *Khâtimah*, see Hâj Khal, iv, p 110, Loth, Arab Catalogue, p 44, etc., etc

For other copies of this translation see Bûhârî Lib Cat, vol 1, No 113, Ethé, Ind Office Lib Cat No 2571. Lithographed, Lahore, 1895.

Written in minute Naskh

The original folios are mounted on new margins

Dated 3 Rabî' II, A H 1086

No. 1283.

fol 49, lines 19, size $11\frac{1}{2} \times 8$, $7\frac{1}{4} \times 4\frac{1}{2}$.

تكميل الايمان

'I'AKMÎL-UL-ÎMÂN.

A very popular exposition of Sunnî theology, treating of the fundamental points of faith, by the celebrated Indian author *Shaykh* 'Abd-ul-Haq of Dihlî (d A H 1052 = A D 1642)

Beginning

الحمد لله رب العالمين اما بعد مبكريد وقبر حقير اصعبه ، عباده
 المله الهوى الغاري *

For other copies see Pieu n p 827 Munich Catalogue p 128
Asaf Lib p 1336 Rieu p 827 Etbe Bodl Lib Cat No 1789
Etbe Ind Office Lib Cat Nos 2583-2585

The work has been repeatedly printed in India. A Hindustani translation entitled *سبل العسل* has also been published in India.

Written in fair Nasta'liq with copious interlinear and marginal notes.

Not dated a very modern copy

No 1284

fol 73 line 15 size $8 \times 4\frac{1}{2}$ $5\frac{3}{4} \times 3$

The Same

Another copy of Abd ul Haq Dihlawī's *Takmil ul Iman* beginning as usual.

The MS contains valuable marginal notes and emendations but unfortunately it is in a damaged condition. The original text is followed by some poetical extracts.

Written in fair Nasta'liq

Not dated 18th century

Scribe ~ محمد

A seal dated A H 1177 and bearing the inscription *سبح عبد العادر*

سبح الله, is found at the beginning and end of the copy.

No 1285

fol 22 lines 15 size $8\frac{1}{2} \times 5$ $5\frac{1}{2} \times 3$

في الصلاة

FADĪLAT-I SALĀT

A treatise on the advantages and excellence of invoking blessings (درو) on the Prophet.

Author Shaykh Abd ul Haq Dihlawī *سبح عبد الحق دهلوی*

Beginning —

بدانکه فوائد صلوة نبویه علیه اکمل الصلوة و النکته ارحد احصا

مذکور است الح *

The author, who has been repeatedly mentioned in this Catalogue, bases the work on Hadîs and sayings of eminent persons

The name of the author is given in the colophon as well as on the title-page.

Written in ordinary Ta'liq

Not dated, 18th century

No. 1286.

fol 506, lines 19, size $10\frac{3}{4} \times 6\frac{1}{2}$, 7×4

ازالة الخفا عن خلافة الخلفاء

IZÂLA'I'-UL-KHAFÂ 'AN KHILÂFA'I' UL-KHULAFÂ.

A work on Sunnî theology

Author Shâh Walî Ullah Dihlawî شاه ولي الله محدث دہلوی

Beginning

الحمد لله الذي بعث فينا اسرا ، الرسل داعياً *

Shâh Walî Ullah Ahmad bin 'Abd-ur Rahîm bin Wajîh-ud-Dîn Shahîd bin Mu'azzam bin Mansûr Dihlawî, was born on Wednesday, 4 Shawwâl, A H 1114=A D 1702 In his early life he applied his mind towards studies and very shortly made himself the master of all the branches of Muhammadan literature In A H 1143=A D 1730 he went to Mecca where he received the Khirqah of Sûfism from Shaykh Abû Tâhîr Madanî, and enjoyed the society of the learned men of that place He returned to Dihlî on 14 Rajab, A H 1145=A D 1732, and died in A H 1176=A D 1762 He is the author of several works and the following are enumerated in the Hadâ'iq-ul Hanafiyah, p 448, Ithâf, p 428 حجة الله البالغة , ازاله الخفا (the present work), ابتلاء ودرالہ , فیوض الحرمین , مسوی سرح عربی موطا , مصفی سرح فارسی موطا , عقد الحد في احكام , نور الکندر فی اصول التفسیر , انسان العین فی مسایح الحرمین , مقاله وصدہ , الطاف القدس , جمعات , بحر الکندر , قول الحمیل , الا تهاد , والتقليد , وسماعات , لمعات , سرور المحرور , وانصاف فی بیان سد , الا تلاف , فی الصیحة والوصیة , انعاس العارفين , فتح الرمان ترہ , فارسی قران , والہ قدمۃ السنۃ فی انمار العرفۃ السنیۃ , فتح الکندر بما لاند من حفظ فی علم التفسیر , وفرة العیدین فی تہمیل السیچین معاء القلوب , رسایل تہذبات , and , رھراویں , ودور النارعة

In the preface the author says that as in his time the Shi'ah faith had thrown a very large number of people into confusion regarding the Khalifat of the first four Khalifahs he wrote the present work dealing with the significance of the Caliphs the necessity of their existence etc etc For the author see also Nos 1157 and 1202

The work is based on Quranic verses and traditions of the Prophet and is divided into two Maqad subdivided into several Fasl

Comp Asaf Lib vol ii p 1330 Lithographed Siddiqi Press
A II 1286

Written in ordinary Indian Ta liq

Dated Sha ban A II 1213

Scribe حاشی گل محمد

No 1287

fol 380 lines 17 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 4\frac{1}{2}$

The Same

A defective and incomplete copy of Shah Wali Ullah's Izalat ul Khifa (see No 1286) beginning as above

The MS is defective towards the end and breaks off with the following words —

انا لله لك مددنا لعمر لك الله

Written in careless Indian Ta liq

Not dated 19th century

No 1288

fol 233 lines 19 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

قورة العمد

QURRAT-UL 'AYNAYN

A well known Sunni work on the praiseworthy qualities and merits of the first two Khalifahs and their superiority over the other two based on Hadis and the sayings of holy men

Author Shah Wali Ullah Dihlawi ساء ولي الله دهلوی

Beginning

الحمد لله الذي وعد ، عدده محمدا صلى الله عليه وسلم *

The author (d A H 1176=A D 1762), who has been repeatedly mentioned in this Catalogue, says in the preface that he wrote the work at the request of his brother Khwâjah Muhammad Amîn. The author's genealogy, tracing his descent from the second Khalifah 'Umar, and a detailed account of his life are given in the Ithâf, p 428

A copy of the work is noticed in the Bûhârî Library Cat vol 1, No 128 See also Âsaf Lib , p 1352

The full title of the work is قصة العيين في تفصيل السنين

The work was edited with marginal notes by Muhammad 'Abd-ul-Ahad, Dihlî, A H 1310

Written in ordinary Ta'liq

Not dated , 19th century

No. 1289.

fol 174 , lines 15 , size $10 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{3}{4}$

قصر الآمال بذكر حال المآل

QASR-IL ÂMÂL BI DIKR-I HÂL
UL-MAÂL.

A work relating to the incidents immediately before and after death, the day of resurrection, paradise hell, etc

Author Muhammad Rafi'-ud-Dîn محمد رفيع الدين

Beginning

سكان راي ، رب العزة ، ما يصفون وبعد اين رساله ايسر

مسمى به و در آمال بذكر حال المآل در بيان احوال مد ، ار حسن

احتضار تا وفه ، دخول حد ، يا نار الح

Rafi'-ud-Dîn bin Farîd-ud-Dîn Khân Murâdâbâdî was an eminent Indian scholar He studied Hadîs under Maulavî Khayr-ud-Dîn Sûratî, a pupil of Shaykh Muhammad Hayât Sindî and also of Shâh Walî Ullah Dihlawî He enjoyed the learned society of Shâh 'Abd-ul-'Azîz Dihlawî, and subsequently became a disciple of Shaykh Muhammad Gaus Lâhaurî He performed a pilgrimage to Makkah and wrote a book containing a description of the Haramayn His

Persian Printed Books in the British Museum treats 'Abd-ul-'Azîz and Gulâm Halîm as two different persons, and mentions the present work under Gulâm Halîm (p 223) and not under 'Abd-ul-'Azîz (p 4).

Written in clear Ta'liq within gold borders, with an illuminated frontispiece and a double-page 'Unwân

Not dated, 19th century

A detailed list of the contents and several versified chronograms expressing the author's death, are given at the beginning of the copy

No. 1291.

fol 11, lines 13, size 8×6 ; $6\frac{1}{4} \times 4\frac{1}{4}$

سنة ١٢٧١

SIM'Î-UL-HASAN.

A short tract denouncing some of the heretic customs ددعه prevalent among the Muhammadans

Author Sayyid 'Abd-ul-Qâdîr bîn Ismâ'il Malîkahîpûrî سید عبد القادر بن اسماعیل ملکہ پوری

Beginning —

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على

الظالمين الحج *

The tract is of little value and seems to have been written by a man of little learning and information According to the concluding lines, it was completed in Bombay A H 1214=A D. 1799.

Written in ordinary Ta'liq

Dated 22 Muharram, A H 1273

Scribe عبد الله

No 1292

foll 71 lines 15 size $9\frac{1}{2} \times 6$ 8×4

اصحاح الحق و الصريح

ĪDĀH-UL-HAQQ-I WAS-SARĪH

A treatise relating to faith and belief in certain rites customs and observances the legality of which is questioned by writers on* Muhammadan law

Author Muhammad Isma'il محمد ا

Beginning —

الحمد لله الذى يعينى و يمدد و هو على كل شىء قدير الحق *

The author tells us that in his time people having abandoned the laws of the Prophet had introduced a great many unlawful customs and rites particularly in respect of the dead (مب) He therefore wrote this work at the request of one Maulavi Tafaddul Ali

The author seems to be identical with Muhammad Isma'il bin Abd ul Gani bin Shah Wali Ullah Dihlawi mentioned in the Tadhkirah i Ulama i Hind p 179 He died in Dulqa d A H 1246 = A D 1830 at Balakot in the Punjab and his following works are well known —

(١) سالك اصول فقه

(٢) رساله توحيد *

(٣) صراط مستقيم (See the following No)

(٤) تدوير العبدى *

(٥) دعوه الامان *

According to the preface the work is divided into a *Muqaddimah* two *Bab* and a *Khatimah* The divisions are not marked or distinguished by rubrics It appears that the copy comprises only the *Muqaddimah* in which دعى and its various kinds are explained

See Asaf Lib vol ii p 1332

Written in ordinary Ta liq

Not dated 19th century

No. 1293.

foll 100, lines 17, size $9\frac{3}{4} \times 6$, $5\frac{1}{2} \times 3\frac{1}{2}$.

صراط المستقیم

SIRÂ'Î'-UL-MUS'T'ÂQÎM.

A treatise on scholastic divinity

Author Muhammad Ismâ'îl محمد اسماعیل .

Beginning

همدیکه شایان شان نارگاہ سی بیار مطلق باشد در حیطه بیان *

We learn from the preface that the author (see No 1292) constantly listened to the admonitions and learned discourses of the saint Sayyid Ahmad (still alive in A H 1239 = A D 1823), whose name he introduces here after a series of honorific titles. He collected the sayings of the saint in the present form for the benefit and guidance of the public. We are further told that 'Abd-ul-Hayy, who, like the author, was a disciple of the saint, contributed the second and third *Bâb*, which likewise were sayings of Ahmad, collected by 'Abd-ul-Hayy. The life, teachings and miracles of Sayyid Ahmad are given in معرن امدی (see No 1415).

The work, divided into a *Muqaddimah*, four *Bâb* and a *Khâtimah*, treats of divine love, prophetic mission, and the spiritual progress of the soul through its various stages, with a virulent refutation of the act of certain so-called Sûfîs, etc.

Spaces for the insertion of headings have been left blank throughout.

The work was edited by 'Abd-ur-Rahîm Safîpûrî and Muhammad 'Alî Râmpûrî, Calcutta, A H 1238.

Written in ordinary Nasta'liq

Not dated 19th century

No 1294

foll 41 lines 14 size 9×6 7×4

برهان العارفين

BURHÂN-UL-‘ÂRIFÎN

A theological tract based on the sayings of the Prophet Ulama and saints from the Sunnī standpoint

Beginning —

الحمد لله رب العالمين حدثني شيخنا ارشدنا
 صلى الله عليه وسلم و سجدنا لما و مسامح جمع كردم الحج *

The name of the author could not be traced According to the author's statement in the preface the tract consists of twenty three *Bab* relating to creation Death the Soul Satan Patience the angel of Death Munkir and Nakir the *Sur* of Israfil resurrection etc etc The contents of the *Bab* as described in the preface do not closely agree with the text This discrepancy seems to be due to the carelessness of the scribe

Written in a careless Indian Ta liq

Not dated 19th century

No 1295

foll 47 lines 15 size 8½×5½ 6½×4

دخيرة الاسلام

DAKHĪRAT-UL ISLĀM

A refutation of the heresies and illegal customs and observances prevalent among Muhammadans

Beginning —

حمدني حد مر منعمي را كه لكوكة ها نعمت بر ما صفا عطا
 فرمود الحج *

The author who does not reveal his name divides the work into two *Bab* (each sub divided into six *Fasl*) and a *Khatimah* as follows —

باب اول در بعضی امور غیر مروت و رسوم بدیده و حزن آن مستعمل بر شش
 فصل است fol 2^a

باب دوم در زیارت قدوس و امور معنوی و مروت دران و حران و این نیز
 فصل است fol 19^b.

فصل 42^b حاتم در تحقیق شفاعت

Verses from the Qurân and sayings of the Prophet 'and the
 leading jurors of Islâm are quoted throughout the work

The full title of the work is ذمیرة الاسلام فی تنقیة الایمان

Written in ordinary Naskh

Not dated , 19th century

No. 1296.

fol 88 , lines 13 , size $6\frac{1}{4} \times 3\frac{3}{4}$, $4\frac{3}{4} \times 2\frac{3}{4}$

سراج العلوی

SIRÂJ-UL-QULÛB.

A short exposition of Sunnî theology, treating of the creed and
 religious obligations according to the Sunnî faith.

Author Nûr Muhammad نور محمد

Beginning

سپاس بدعاس و ستایس قدسی اساس مر داویرا الحج

In a short preface the author tells us that he collected the ma-
 terials for his work from the works of his predecessors The work is
 not divided into any chapters or sections The subjects treated are
 knowledge and its different kinds, the existence and unity of God,
 faith, the five fundamental duties of Islâm, prophecy نبوت, creation,
 the Khilâfat and miscellaneous matters

The original tract is followed by a small tract on the five princi-
 pal duties of Islâm

Written in ordinary Ta'liq

Not dated , 19th century

No 1297

foll 31 lines 11 size $8\frac{1}{2} \times 5$ $5\frac{1}{2} \times 3$

A Sunni treatise in proof of the belief that the Prophet's parents are باقی i.e. they will go to Paradise

Beginning —

حائزنده نوحدا لولاک و شرفدار از انک افلاک ربان فصاحت بدلی
بکلمه لا احصى کساند الح *

Neither the name of the author nor the title of the work is given in the text but on the title page is found the following endorsement

رساله دلایل باقی بودن والدین آنحضرت صلعم *

The author cites evidences from the Quran Hadis Tafsirs and the sayings of holy men

Persian paraphrases of Arabic quotations are generally given on the margins

Written in ordinary Ta'liq

Not dated 19th century

SHI'AH THEOLOGY

No 1298

foll 321 lines 22 size 10×6 7×4

کامل بهائی

KAMIL-I BAHÂ'Î

A Shi'ah theology (kalam)

Author Hasan bin Ali bin Muhammad bin Hasan ut Tabarî ul Mazandarânî

حسن بن علی بن محمد بن حسن الطبری المازندرانی

No 1299

foll 212 lines 21 size $10 \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

توضیح الانوار

TAWDĪH-UL-ANWAR

A controversial work in defence of the Shī ah faith especially with regard to the prerogatives of Alī and his descendants and the former's claims to the Imamāt

Author Najm ud Dīn Khidr bin Muhammad bin Alī ur Razi ul Jabalrudi نعم الدین حصرن محمد بن علی الرازی العنکب رودی

The MS is defective at the beginning and opens abruptly thus —

و این نوع تراشیدن درین باب لابد ولا یمکن فی اهرکاه

اما بآنکه صرف در همه باب باب شد او را امام نابد بود الح

Neither the author's name nor the title of the work could be traced but in an endorsement on the title page the work is called توضیح الانوار فی رد سبب الاعور The author of the Kashf ul Hujub p 145 who designates the work الوصیح الانوار بالتحصیح الواردة لدفع شبه الاعور says that the author a treasurer of Ma_hhad completed it in Safar A H 840=A D 1436

Written in fair Naskh

Not dated 18th century

No 1300

foll 27 lines 15 size $10 \times 6\frac{1}{2}$ $6\frac{3}{4} \times 4$

رسالة

RISĀLAH-I HASANĪYAH

A controversial work in the form of fiction in support of the Shī ah faith in which the excellence of the Shī ah tenets especially with regard to the prerogatives of Alī and his descendants is demonstrated

Beginning

روایه ، مستند که در حلاوت ، هارون رشید مردی بود تاجر در
 تعداد الحج *

According to Rieu 1 p 30, the work was translated from an Arabic original by Ibrâhîm bin Walî Ullah Astarâbâdî in A H 958 = A D 1551, and dedicated to Shâh Tahmâsp. In an endorsement on the first page of the present copy the Arabic original is ascribed to Junayd, a pupil of Imâm Ja'far رسله ، یه آسایه ، یید شاگرد امام جعفر صادق علیه السلام

The work begins at once with the following narrative. A certain merchant of Bagdâd had bought a well-educated slave girl named Hasanîyah, who had spent forty years in the *haram* of Imâm Ja'far Sâdiq. The merchant sells the girl to Hârûn Rashîd for the fabulous price of one hundred thousand *dînâr* on the understanding that she would defeat, in debate, all the Sunnî 'Ulamâ of the age. Hârûn then assembles all the 'Ulamâ of Bagdâd and Basrah and a debate takes place between the slave girl and Ibrâhîm Nizâm, the leading 'Âlim of the age. Ibrâhîm Nizâm is defeated, and the slave girl is awarded to her master, the merchant, with a liberal gift. See *Kashf-ul-Hujub*, p 196

The work has been printed in Persia, A H 1248

Written in ordinary Ta'liq, with blank spaces in several places

Not dated, 19th century

No. 1301.

fol 193, lines 21, size $9\frac{1}{4} \times 5$, $6\frac{1}{2} \times 3\frac{1}{4}$

اظہار الحق

IZHÂR-UL-HAQ.

A compendium of Shî'ah theology, treating of the prerogatives of 'Alî and his descendants, and in support of the former's right to the Imâmât

Author 'Abd Ullah bin 'Abd Ullah Shûshîtarî عدد الله بن عدد الله شوشتری

اما بعد الحمد والصلوة میگوید موله ، این مسودات عدد الله بن
 عدد الله که اگرچه و نالاء نامدار و علماء عالمقدار *

The author says in the preface that as a very large number of the Quranic verses and Hadīs in favour of the Shī ah sect had been omitted in the books of his predecessors he wrote this work basing his arguments mostly on such Quranic verses and Hadīs

In some places the author puts forward his argument in the form of an answer to a question but in most instances he quotes a Quranic verse or a Hadīs and comments upon each from a Shī ah point of view

A copy of the work is mentioned in the Asaf Lib Handlist p 132 Lithographed A H 1280

According to a note on the title page the work was written in A H 1039 = A D 1629 مال تصنیف کتاب سنه تسع و ثلثین بعد الالف The MS seems to be defective towards the end and breaks off with the following words —

لكن وصول بحضرت امام برای اكثر م دم بعدر دارد و از كجا كه
عصی را مسرندسب *

Written in Ta liq Not dated 18th century

The MS is in a damaged condition and the paper is becoming brittle

A seal of one محمد رحمت علی خان بهادر dated A H 1262 is found on the title page

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurd Nawwab are found at the beginning and end of the copy

No 1302

fol 104 lines 20 size $8\frac{1}{2} \times 5$ $5\frac{1}{2} \times 3\frac{1}{2}$

كلمات مكنونه

KALIMĀT-I MAKNŪNAH

A mystico theological work consisting of a collection of one hundred sayings of Imams and Sufis in Arabic with comments in Persian

Author Muhammad bin Murtada better known as Muhsin محمد بن مرتضی المدعوته محسن

Beginning

الحمد لله الاول في احسنه الآخر في اولنه العاقل في طاهرته الع *

No 1304

foll 272 lines 10 size $9\frac{1}{2} \times 5$ $6\frac{1}{2} \times 3$

گوهر مراد

GAUHAR-I MURÂD

A work on Shi ah theology

Author Abd ur Razzaq bin Ali bin Husayn ul Isha'iqi
عبد الرزاق بن علي بن حسين الاشعري

Beginning —

گوهر مرادی که داعی فکرت را از دنیای حنرف در کف اندیشه الهی •

The author (died about A H 1060 = A D 1650) who has already been mentioned (No 313) says in the preface that he wrote this work for Shah Abbas II (A H 1052 1077 = A D 1642-1660)

The work is divided into a *Muqaddimah* three *Maqalat* and a *Khatimah* described by Rieu i p 32 See al o Ka hf ul Hujub p 177 Lithographed Persia 1833

A table of contents given at the beginning of the copy occupies foll 1*—4*

Written in fair Nasta liq

Not dated 10th century

No 1305

foll 102 lines 23 size 11×6 $7\frac{1}{2} \times 4$

نور النجاة

FAWZ-UN-NAJÂT

A Shi ah work in support of Ali's claims to the Imamât with a detailed account of his eleven successors

Author Mu'izz ud Din Muhammad Urdistani
میر الدین محمد اردستانی

Beginning —

حمیدی کہ حامدان ملا علی و داکران کریم عذرا از ادای آن علیر

اند محمدودیرا سرا الهی •

The author tells us in the preface that he lived at Haydarâbâd for a long time in the service of 'Abd Ullah Qutub Shâh (A H 1035-1083=A D 1625-1672), for whom he wrote the present work. It ends with a Masnawî poem in praise of that king. In this poem the author says that he spent a year and a half in writing this book and completed it in A H 1058=A D 1648.

The preface is introduced by an introductory line in red in which the title of the work and the author's name appear thus

کتاب مور النجات فی معرفة الایمه الطاهرين من تاليف
مولوی معر الدین محمد اردستانی *

Also on fol 2^a the author refers to the title thus
و آبر و سله
مور النجات سارد

A copy of the work, without title and the author's name is noticed in Rieu 1 p 32. See also Bûhâr Lib Cat, vol 1, Nos 117-119.

The work is divided into a *Muqaddimah*, on the significance of the Imâmat, fol 3^a, a *Bâb*, treating of 'Alî's right to the Imâmat, followed by a detailed account of his eleven successors, fol 9^b, and a *Khâtîmâh*, containing miscellaneous observations, fol 396^a.

Written in a learned Ta'liq

Dated Multân, Safar (year not given), apparently 18th century

Seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs̄hîd Nawwâb are found in the MS

No. 1306.

fol 477, lines 17, size $10\frac{1}{4} \times 7$, $6\frac{3}{4} \times 3\frac{3}{4}$

The Same

Another copy of Mu'izz-ud-Dîn Muhammad Urdîstânî's *Fawz-un-Najât*, beginning as in the preceding copy

In an endorsement on a fly-leaf at the beginning as well as in one at the end, the work is called اثبات الامامة .

Written in fair Nasta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Nawwâb Sayyid Khwurs̄hîd Nawwâb are found in several places

No 1307

foll 673 lines 17 size $8 \times 4\frac{3}{4}$ $6\frac{1}{4} \times 3$

The Same

Another copy of Muhammad Urdistanī's Fawz un Najat

Beginning as usual —

د دی که حامدان ملا، اعلیٰ العلیٰ *

Written in ordinary Ta liq

Not dated 19th century

No 1308

foll 528 lines 15 size $8\frac{1}{4} \times 5$ $6\frac{1}{4} \times 6\frac{1}{4} \times 3\frac{1}{4}$

The Same

Another copy of the preceding work beginning as usual

Written in fair Ta liq

The first three folios and some towards the end are supplied in a later hand

Not dated 19th century

The seal of Nawwab Sayyid Vilayat Ali Khan is found at the beginning and end of the copy.

No 1309

foll 67 lines 18 size $9\frac{3}{4} \times 6$ $6\frac{1}{4} \times 3\frac{1}{4}$

رسالة سید مرتضیٰ

RISĀLAH-I SAYYID MURTADĀ

A complete exposition of Shī ah theology

Author Sayyid Murtada Alam ul Huda سید مرتضیٰ علم الهدی

Beginning —

بدان هداک الله که حور آدمی اول فانی علم و تکا مکلف

اسب الع *

Neither the author's name nor the title of the work is found in the text, but in two endorsements on fly-leaves at the beginning it is called رسالة سيد مرتضى علم الهدى در اصول وفروع The author frequently quotes the شرح موافق by Sayyid Sharîf (d. A. H. 816 = A. D. 1413)

The work is divided into four *Bâb*, as follows

Bâb I Existence and attributes of God, fol 1^a

Bâb II Prophecy, fol 10^a

Bâb III Imâmat, fol 11^b

Bâb IV Resurrection, fol 49^b

Written in fair Naskh with an illuminated frontispiece

Dated Jumâdâ II, the 24th, regnal year (?) Apparently 18th century

No. 1310.

fol 106, lines 21, size $8\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 4\frac{1}{2}$

رد الخوارج

RADD-UL-KHAWÂRIJ.

A Shî'ah tract on the claims of 'Alî and his descendants to the Imâmat

Author Qâdî Zâdah فامى راده

Beginning

کس نامہ کے انوار حا ی تدوید
تأیر و اوہ و العلی تدوید

In the preface the author, who designates himself as فامى راده, says that he wrote the work at the request of Shâh 'Abbâs Safawî ul-Mûsawî ul-Husaynî

The work consists of a *Muqaddimah*, a *Qâ'idah* and a *Khâtimah*. The subjects treated are the meaning and significance of the Imâmat, the necessity for an Imâm, and the claims of 'Alî and his descendants to the Imâmat

The title of the work رد الخوارج is given in the colophon

Written in Nîm-Shikastah

Dated 29 Dul-hijjah, A. H. 1229

'The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

No 1311

fol 421 lines 19 size $10\frac{1}{2} \times 6\frac{1}{2}$ 8×4

عن الحيات

'AYN-UL HAYÂT

A well known work on Muhammadan theology and ethics from the Shī'ite standpoint

Author Muhammad Baqir bin Taqī ul Majlisī مہمد باقر بن تقی المجلسی

Beginning —

آئی حمد و خواہر بنا بکفہ بارگاہ حلال کنربای الحج •

The work is divided into numerous sections For a detailed description see Browne Camb Catalogue pp 64-69 See also W Pert ch Berlin Cat pp 47 and 75 Buhar Lib Catalogue vol I p 123 In the concluding lines it is said that the author finished the work in Jumada II ۱۱ 1073=A D 1662 Printed at Teheran ۱۱ 1240 Lucknow A H 1304 and in Sultan ul Matabi A H 1268

Written in fair Nasta liq with an illuminated head piece

Not dated 19th century

No 1312

fol 286 lines 21 size $8\frac{1}{2} \times 4\frac{1}{2}$ $6\frac{1}{2} \times 2\frac{1}{2}$

The Same

Another copy of Muhammad Baqir s Ayn ul Hayat complete in two separate volumes

Beginning as above

The present MS comprising the first half of the work breaks off with the words —

ای سر مطلب من از منع کردن دو اس بود که از ای بنو نرسد •

Written in ordinary Naskh with an illuminated head piece

Not dated 19th century

No. 1313.

fol 316, lines and size the same as above

The continuation of the preceding copy, beginning with the words

..... بنو درسد و حیریکه مکروه طبع بو ناشد بدظرتو بناید الح *

Both volumes are written in the same hand by one scribe

The seals of Nawwâb Sayyid Vilâyat 'Alî K̲h̲ân and Sayyid K̲h̲w̲urshîd Nawwâb of Patna are found at the beginning and end of both the copies

No. 1314.

fol 269, lines 17, size $9 \times 5\frac{1}{2}$, 6×3

حلیۃ المتعین

HILYA'1'-UL-MU'1'1'AQÎN.

Another Shî'ah work on the practices and observances of daily life based on the precepts and examples of the Imâms

Author Muhammad Bâqir bin Muhammad Taqî ul-Majlisî
محمد باقر بن محمد تقی المجلسی

Beginning

الحمد لله الذي حلى الدنيا باحسن حللة المتعین الح *

The author who has been repeatedly mentioned in this Catalogue, refers in the preface to his former work 'Ayn-ul Hayât (see Nos 1311-1313), and says that he wrote the present work at the request of some friends who wanted him to write a short work on the practices and observances of the holy Imâms. According to the concluding lines the author completed the work on the 5th Rajab, A H 1079 = A D 1668 Comp Rieu, i, p 20, and Supplement, p 110, W Pertsch, Berlin Catalogue, pp 313 and 314

The work is divided into fourteen Bâb and a K̲h̲âtimah with numerous subdivisions, enumerated at the beginning Printed in Teheran, A H 1248, Lucknow, 1884

Written in ordinary Nask̲h̲.

Not dated, 18th century

Scribe محمد ابراهیم

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurs̱hid Nawwab are found at the beginning and end of the copy

No 1315

fol 339 lines 19 size 10×6 8×3½

حق المقتس

HAQQ-UL-YAQĪN

A complete exposition of Shī ah theology dealing with the principal dogmas and theories of Islam from the Shī ite standpoint

Author Muhammad Baqir bin Muhammad Taqī ul Majlisī

محمد باقر بن محمد تقي الله

Beginning —

الحمد لله الواحد الاحد الفرد الصمد

This is the very popular work of the well known Shī ah author Baqir Majlisī who has been repeatedly mentioned in this Catalogue. The work is described in Rieu i p 33^a. See also Kashf ul Hujub fol 44 Buhār Lib vol i p 94

Printed in Teheran A H 1241

Written in ordinary Ta liq

A note on the title page says that the copy was written by

الحمد لله عند الله A H 1147

No 1316

fol 61 lines 15 size 8½×6 6½×4

رسالة

RISĀLAH-I-RAJ'AT

A tract in support of the Shī ah belief that the existence and rise of the Safawī dynasty of Persia was predicted by the Prophet and the Imams

Author Muhammad Baqir Majlisī محمد باقر مجلسی

Beginning —

الحمد لله رب العالمين حسن گورد معتر حاکسار محمد باقر

بن محمد تقي حشرهما الله مع الاممه الاثرا

In support of his argument the author quotes two Hadîs from the Prophet and twelve from the Imâms, followed by Persian paraphrases and explanations

The work is dedicated to the reigning king Shâh Sulaymân Safawî See Kashf-ul-Hujub, fol 70^b

In the colophon the work is called رساله رُحمت

Lithographed, Lucknow, 1884

Written in ordinary Ta'liq, with notes and corrections

Not dated, 19th century

No. 1317.

fol 48, lines 15, size $10 \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4$

رساله مناظره

RISÂLAH-I-MUNÂZARAH.

A controversial Shî'ah treatise in defence of 'Alî's claim to the Imâmat

Beginning

الحمد لله الذي هدينا لهذا وما كنا لنهتدى لولا ان هدانا الله الخ *

The name of the author could not be traced The work, divided into a *Muqaddimah* and three *Dalîl*, treats of 'Alî's exclusive right to the Imâmat

A beautiful copy Written in clear bold Nasta'liq

Not dated, 18th century

The title of the work is taken from a note on the title-page, where it is said that the MS was written by Muhammad Afdal Sâbit

رساله مناظره نوشته من محمد اfdل سابت *

It is doubtful whether this Muhammad Afdal Sâbit is identical with the eminent poet of the same name and *takhallus* who died in A H 1151=A D. 1738 and whose *Dîwân* is mentioned under No 393

No 1318

foll 433 (pp 865) lines 17 size $12\frac{1}{2} \times 8\frac{1}{2}$ $8\frac{1}{2} \times 4\frac{1}{2}$

هدایت المصلین

HIDĀYAT-UL-MUDALLĪN

A controversial work in which the author exposes the falsehood of the Christian faith and demonstrates the excellence of Islam from the Shi'ah point of view

Author Ali Quli Jadid ul Islam علی قلی جدید الاسلام

Beginning —

سناس بنعناص صانع بی نظیری را سراوارا که گلستان جهان را
ار آفتاب صبح او دره *

We learn from the preface that the author whose parents were Christians spent his time in studying Christian books and that impressed by the falsehood of that religion he embraced Islam. He further adds that as a priest (پادری) he enjoyed the respect and full confidence of the Christian community. After his conversion to Islam he wrote a book in English containing his refutation of the tenets of Christianity for so he says naively the guidance and use of Christians. Subsequently he was requested by Shah Sultan Husayn Safawi (A.H. 1105-1135 = A.D. 1693-1722) to write a book in refutation of the Christian faith. He therefore translated his English book into Persian for the use of Shi'ahs.

The full title of the work as given in the preface is هدایت المصلین و نفع المومنین. It is divided into four volumes as follows —

جلد اول در رد اصول دین نصاری و نفوذ اصول دین محمدی
از کاتب انسان *

جلد دوم در رد فروع نصاری و نفوذ فروع دین محمدی از
کاتب انسان *

جلد سوم در اثبات نفوذ و حاکمیت و علامات بعد حضرت رسول
صلی الله علیه و آله از کاتب انسان *

جلد چهارم در اثبات امامت حضرات ائمه معصومین و ظهور علامات
زمان قائم آل محمد صلوات الله علیهم موافق کاتب انسان *

The present MS comprises the first volume

Written in clear Ta'liq

The colophon, dated 14 Dulhijjah, A H 1266=19 October, 1850, says that the MS was written at مکه مکرمه by order of Nawwâb Akbar 'Alî Khân, son of Nawwâb Fayyâd 'Alî Khân bin Nawwâb Hayât Sâhib

No. 1319.

fol 68, lines 17, size $9\frac{1}{2} \times 6$, $7\frac{1}{2} \times 4\frac{1}{4}$.

* A slightly defective copy of a Shî'ah theological tract on the prerogatives of 'Alî and his descendants and the former's claims to the Imâmat

Author Gulâm Husayn bin Hıdâyat 'Alî Khân Tabâ Tabâ'î
علامہ حسین بن ہدایت علی خان طابطبائی

The MS is defective at the beginning as well as towards the end, and the title of the work could not be traced. It opens abruptly thus in the middle of the preface

..... و اما بعد ، بود ناگفته ، داد نان نکردد تا یوم المعسر کہ

روز عرض اکر اسے ، امید نجات از مسالہ ، عیوبات تواند داشت ، الخ *

The author, whose name appears on fol 10^b, is well known for his historical work Siyar-ul-Muta'akhkhirîn سیر المتأخرین See Nos 582-584

He tells us that by chance he happened to peruse the Fawâtih of Mîr Husayn Maybudî میر حسین میبدی (see No 927), in which he found several Hadîs narrated according to the Sunnî doctrine, but the true sense of which was not known to the public. He therefore wrote this work explaining the real sense of those Hadîs in the Fawâtih

It is to be noticed that the Fawâtih of Maybudî consists of seven sections called فائحات, the last of which is devoted to the prerogatives of 'Alî and the history of his life. The present work therefore includes Gulâm Husayn's observation on the Seventh Fâtihah of the Fawâtih, beginning on fol 11^a

The MS breaks off with the following words —

* اگر اشاعرة انکار آن نمایند باطل نمی تواند بود بلکه

Written in ordinary Ta'liq

Not dated, 19th century.

The seal and signature of Nawwâb Sayyid Vilâyat 'Alî Khân are found in several places

No 1320

fol 190 lines 19 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{1}{2}$

تُحْفَةُ حَيْدَرِ

TUHFĀH-I HAYDARĪYAH

An explanation of some of the difficult Hadīṣ and verses of the Quran and some difficult questions of Muhammadan law etc according to the Shīte School with explanations of some difficult Persian verses and Mu ammas

Author Muhammad Aḥ bin Muhammad Qasim ut Tabrīsi
محمد علی بن محمد قاسم الطبرسی

Beginning —

• سَدَاشِ نَافَرِاشِ وَ نَدَاشِ بَی اَلانِشِ شَاسَنَدِ اَلِیْ •

We learn from the preface that the author came to Lucknow during the time of G̃azī ud Dīn Haydar K̃han (A H 1229-1243 = A D 1813-1827) for whom he wrote the present work.

The work is divided into two *Man ar* and a *Kh̃atimah* as follows —

منظَرِ اَوَّلِ بَرَجِی اَرِ احادیثِ مَعصَلَه و در حلِ بعضی آياتِ مَسْکَلَه که در ک
on fol 3^a مَعاصِدِ اَرِ اَنبَا حَالِی اَرِ مَعْرُوبِ بَسَب و بَنانِ حَدَبِ مَسْکَل

منظَرِ دَوِمِ در بَنانِ بعضی اَرِ مَسالِ مَعْرُوفَه و بَنانِ لَظْفَه و حلِ بَرَجِی اَرِ عَناراب
fol 112^b مَسْکَلَه مَسْئَلَه کَلَامَنَه

حَانِیَه در بَنانِ بعضی اَرِ اَسعارِ مَسْکَلَه و حلِ بَرَجِی اَرِ مَعْنِیاب و اَنعارِ که مَعْمِ مَراد
on fol 173^b اَرِ اَنبَا حَالِی اَرِ عَمُوصَب

The date of completion of the work given in the concluding lines is A H 1233 = A D 1817

Written in ordinary Indian Ta liq

Not dated 19th century

No. 1321.

foll 56, lines 19, size $9\frac{1}{2} \times 6$, $7\frac{1}{4} \times 4\frac{1}{4}$

تکفة المحبين

T'UHFA'I'-UL MUḤIBBÎN.

A Shî'ah tract on the excellence and prerogatives of 'Alî and the other Imâms

Author Ahmad bin Muhammad 'Alî bin Muhammad Bâqir ul-Isfahânî ul-Bahbahânî احماد بن محمد علي بن محمد باقر اصفهاني الههاني (see No 628)

Beginning

الحمد لله الذي اختار محمداً من المخالفين *

The author tells us in the preface that he wrote this tract in Faydâbâd at the request of his brethren

The work is divided into a *Muqaddimah*, six *Fasl* and a *Khâtimah*, enumerated at the beginning

The date of composition given by the author at the end is A H 1221=A D 1806 The work is not mentioned in the *Kashf-ul Hujub*

Contents

Muqaddimah, fol 1^a در بیان فایده که معروف است بان فصل از شروع

در مقصود لایم است *

Fasl I, fol 2^a در بیان اوصیای ائمه اطهار است از بهر مرسلس

سدوای حضرت حاتم الدین *

Fasl II, fol 3^a در افضلیت حضرت حاتم الانباء از حضرت اول

الوصفاء *

Fasl III, fol 5^a در بیان آدست که حضرت امیر المومنین اوصل از

نافی ایمن طاهریں می باشد *

Fasl IV, fol 6^a در بیان یکی بودن ائمه اطهار در شرافت و

ام و فضیلت *

Fasl V, fol 7^b در بیان رتبه بودن حضرت رسول و حضرت ائمه

اطهار در فوالب و ممانه *

Fasl VI, fol 11^b در بیان حضرت انبیاء و اوصیاء است

" *Khâtimah*, fol 22^b در بیان معنای است از احبار وارده از طریق

اهل *

خلاف در آن حصرت اصرار المؤمنین و سایر اقلیت اطهار و دم اسرار از معادین اسفل تا اساره ^{۱۰۰} ۱۰۱ بسوی دلیل اهل سنت بر خلاف بلاغ و رد آن *

Written in ordinary Fa liq

Dated A H 1260

Scribe دوالقمار علی (صوی)

No 1322

foli 14 line 19 size 9 $\frac{1}{4}$ x 6 7 $\frac{1}{4}$ x 4 $\frac{1}{2}$

تمهيد العاقل

TANBÎH-UL-GÂFILÎN

A Shī ah tract

Author Ahmad bin Muhammad Ali ul Bahbahani احمد بن محمد علي البهباهني
See No 1321

Beginning —

احمد من (العلاء على الانتقاء والسكر لمن اس من ٥
قلوب الاولاد *

The author states in the preface that when he reached this country (most probably Faydabad) he found the Moslem residents quite ignorant of the true faith and they demanded from him some information about the *Shi'ah Muylahids* Baha'ud Din Amrah and Mulla Muhsin Ka_jani. They also put to him some questions relating to the *Shi'ah* tenets and belief. Hence the present composition

The work is mentioned in the *Kashf ul Hujub* fol 40^a

The date of composition given by the author at the end is
 Ramadan A H 1221=A D 1806

Written in ordinary Ta liq

Dated Azimabad (Patna) 21 Safar A H 1260

Scribe دو القمار علی رصی

No. 1323.

fol 64, lines 16, size $9\frac{1}{4} \times 6$, 7×4 ,

رسالهٔ حسنیه

RISÂLAH-I ḤASANÎYAH.

A compendium of Shî'ah theology

Beginning —

حمد بیکد و بدای بی عد مر واحده الوجودی را که نظام اصول

ار قدس و حود اوسه الحج *

The name of the author is not given The work, divided into a *Muqaddimah* and two *Bâb*, treats of the fundamental points of faith, proofs of the existence and attributes of God, prophetic mission, the Imâmat, citing at great length the proofs of the rightful claims of 'Alî and the other Imâms, the future state, prayer, fasting, legal alms and pilgrimage The work is mentioned in *Kashf-ul-Hujub*, Lib copy, fol 53^o

Written in fair Indian Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning of the MS

No. 1324.

fol 345, lines 19, size $3 \times 7\frac{1}{2}$, $9\frac{1}{2} \times 5$

فوائد آصعیه و مواظ حسنیه

FAWÂ'ID-I ÂSAFÎYAH-WA MAWÂ'IZ-I ḤASANÎYAH.

A Shî'ah work relating to the special privileges and peculiarities of the Friday and other congregational prayers, the prerogatives of 'Alî and his descendants, and the former's claims to the Imâmat, and other legal and theological points relating to Shî'ah tenets

Author. Sayyid Dildâr 'Alî bin Muhammad Mu'in bin 'Abd-ul-Hâdî ur-Radawî un-Naqawî ul-Hindî un-Nasîrâbâdî
سید دلدار علی بن عبد الهادی الرضوی القری الہندی المیرانادی

Beginning —

ح مع محمد و صدوق سانش حداب واحد احدی را سرا سب
که معب بگرد و انفراد آلم *

According to the author of the *Nujum us Sama* p 346 Dildar Ali was a descendant of Imam Ali Naqi in the twenty third degree. He was born in Ja'is Nāsirabad about A H 1166 = A D 1752. In his early days he received his training from several Indian scholars of great reputation such as Sayyid Gulam Husayn Dakani Bahabadī, Mulla Haydar Ali son of Mulla Hamd Ullah Sandilawī and Bāb Ullah pupil of Hamd Ullah. He subsequently went to Karbala where he studied jurisprudence and Hadīṣ under Aqa Baqir Bah bāhani, Aqa Sayyid Ali Tabataba'i and Sayyid Mahdī Shahrastani and at Najaf under Bahr ul Ulum Aqa Sayyid Mahdī Tabataba'i Barujardi. In A H 1194 = A D 1780 he visited Mashhad where he learnt a great deal from Sayyid Mahdī bin Sayyid Hidayat Ullah Isfahani. He then returned to his native country and finally settled at Lucknow where he and his family enjoyed the favour of Nawwab Hasan Rida Khan. He died (during the time of Gazi ud Din Haydar) on the 19th of Rajab A H 1235 = A D 1819. He left five sons viz (1) Sayyid Muhammad (2) Sayyid Ali (3) Sayyid Hasan (4) Sayyid Mahdī and (5) Aqa Sayyid Husayn. He also left behind a large number of pupils prominent among them being (1) Sayyid Muhammad Quli Khan (2) Yād Ali who wrote a Persian commentary on the Quran (3) Mirza Fakhr ud Din Ahmad Khan better known as Mirza Ja'far (4) Mir Murtada the author of رسالة در اوزان سرعت عربی and رسالة اسرار الصلوة and (6) Sayyid Ahmad Ali ul Muhammadabadī.

The author of the *Nujum us Sama* loc cit enumerates the following works of Dildar Ali —

کتاب اساس الاعول *

کتاب مواظ - ۱ (the present work) *

شرح باب الصوم حدیثه المنعس احوال مجلسی *

شرح باب الزکوة ار کتاب مذکور *

کتاب مرآة العقول که ما ۱ نه عماد الاسلام - در پنج

مجلد م م *

کتاب شهادت باب *

- کتاب موازیم الالعیات *
- کتاب - ام الاسلام *
- کتاب احیاء السنة *
- رساله دوالفقار در جواب باب دوازدهم تحفه *
- رساله - معه *
- حاشیه بر شرح هداية الحكم ملا صدرا *
- رساله احیاء مدسوطه که برای سید محمد فلعی فرموده *
- رساله در جواب مولوی محمد سمیع صوفی مستملک بطائن تصوف *
- رساله منقحی افکار در اصول فقه *
- کتاب مسکن القلوب *
- رساله اربعین مستملک من مائة فقیه استدلالیه از مسائل املاک و اراضی
و معاملاتی که با کفار شد و غیر آن واقع شود *
- رساله تشبیه در احکام طهوه ، دهه ، و صمه *
- رساله اثارة الاحزان در احوال و احوال حضرت امام حسین علیه السلام *

The work consists of a course of lectures delivered at the request of Hasan Ridâ Khân from the 13th of Rajab, A H 1200=A D 1785 to the 7th of Shawwâl, A H 1201=A D 1786. The course consists of fifty-one lectures called مواظ

The full title of the work, as given in the preface, fol 3^b, is مواظ و مواظ ، but in the Kashf-ul-Hujub, p 570 it is called simply مواظ . A detailed account of the contents is given at the beginning of the work.

A copy of the work is noticed in Bûhâr Lib Catalogue, "vol 1, p 89

Written in ordinary Ta'liq

Dated Shawwâl, A H 1244.

Scribe امیر بیگ .

The seal and signature of Sayyid Vilâyat 'Alî Khân are found at the beginning and end of the copy

No 1325

fol 103 lines 15 size $9\frac{1}{2} \times 6$ $6\frac{1}{2} \times 4$

شواهد و دلائل

SHAWÂHID-I FADAKÎYAH

A Shīah work in proof of Latīmah's Hasan's and Husayn's exclusive right to the revenue of Fadak (a place near Khaybar)

Author Mir Akram Ali میر اکرم علی

Beginning —

الحمد لله على ما اصابه للعقادة اما بعد برزوش صمدان
جعب رس و بر صابی دلائل مع نفس الح *

The author wrote this work in refutation of a treatise entitled *Nasr* that is to say نصر الامان (see Vol Lib p 1374) written in Banaras by one Hakim Salamat Ali Khan Tabib son of Shaykh Muhammad Afib of Dilli in which it was said that the Prophet had declared that the revenue of Khaybar should be distributed among his children and family and to the poor

The date of composition A H 1237 = A D 1821 is expressed by the following chronograms at the end —

(1) میر اکرم علی نے دین علم

کرد و مع کلام داء ان

میر اکرم علی نے سال نالینس

دوالقار امام اول حوال

(2) میر اکرم علی نے دین علم

کرد و مع کلام داء ان

میر اکرم علی نے دین علم

کرد و مع کلام داء ان

(3) اما هذه شواهد و دلائل *

The quotations from the *Nasr* are introduced by the word *فرله* and the author's reply by *حواب*

Written in fair Indian Ta liq

Not dated, 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy

No. 1326.

fol 251, lines 18, size $10 \times 5\frac{1}{2}$. $7\frac{1}{2} \times 4$

معتمد السیّد

MU'Î'AMAD-USH-SHÎ'AH.

A Shî'ah treatise on the significance of the Imâmat and the necessity for it, and in proof of 'Alî's right to the Imâmat

Author Husayn 'Alî حسین علی

Beginning

..... حاکمان قانون اسلام را مدد اعان و فرار بمعاد باشد النخ *

According to the preface the author dedicated the work to Gâzî-ud-Dîn Haydar (A H 1229-1243=A D 1814-1827), the eldest son of Nawwâb Sa'âdat 'Alî Khân of Awadh. The date of composition, A H 1238=A D 1822, is expressed by the chronogram فوائد الیوم سریه

Written in fair Ta'liq

Dated, Lucknow, 4 Jumâdâ I, A H 1239

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy

No. 1327.

fol 283, lines 9, size $9\frac{1}{4} \times 7\frac{1}{4}$, $6\frac{3}{4} \times 5$

نصر المؤمنین

NASR-UL-MU'MINÎN.

A Moslem refutation of the Jewish tenets, from the Shî'ite standpoint.

Author Mirzâ Kâzım bın Gulâm 'Alî Lakhnawî مرزا کاظم بن علام علی لکھنوی .

Beginning —

الحمد لله الذي جعلنا من عباده الصالحين *
 الحمد لله الذي جعلنا من عباده الصالحين *
 الحمد لله الذي جعلنا من عباده الصالحين *

In the preface the author tells us that he wrote this work at the request of the noble Umdat ul Mulk Imdad Husayn Khan Dulfiqar Jang According to the concluding lines the author finished the work in Ramadan A H 1265 = A D 1849

The work consists of five *Muqaddimah* three *Maqsad* and a *Khatimah* as follows —

Muqaddimah I on fol 5

مقدمه اولی اصلب حسب حداد محمد مصطفی علی الله علیه
 اله و سلم بر اندای سامعی *

Muqaddimah II on fol 51^b in two مباح

مقدمه ثانیه د بیان اصلب انحصار و امب او و دان در
 مباح است

Muqaddimah III on fol 55^b

مقدمه ثالثه حوکه استدلال سائل تعلی نگران دارد تارک ار حال
 حسب ان مرسوم منسود *

Muqaddimah IV on fol 58

مقدمه رابعه در ر بعض اناث سورة نوره که د سالی بهود
 تارک سده *

Muqaddimah V on fol 80

مقدمه خامسه د ذکر فساد اعتقاد و سانسنداع و فصاح (سنداع
 و فصاح^۹) بهود از روی توارب (توارب^۹) و دیگر
 کتب معبود *

Maqsad I on fol 116^b

مقصد اول د ذکر سنده اول بهود و دوع ان دغیر سده *

Maqsad II on fol 145^a

مقصد دوم د تعل سنده ثانیه بهود و دوع ان *

Maqsad III on fol 170^a

مقدم سوم در بیان اوصالت حضرت زهرا الانام و ائمه کرام و ضرورت اسلام *

Khâtimah on fol. 258^b, in five کاتب and one روایت.

نامه در مکالمه بعضی از یهودیان با سعد انس و حان و امیر مؤمنان

و گفتگوی یکی از ایسان با حضرت سلمان و مناظره دیگری

با مردی مسلمان و آن مستمل است، در پنج حکایه،

و یک، روایت *

The work ends with the author's مناجات in prose and verses

The work is mentioned in the *Kashf-ul-Hujub*, fol 152^b

Written in fair Ta'liq and Naskh

Dated *Sha'bân*, A H 1271

Scribe سعد تراب.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khan's library found at the beginning and end of the copy.

No. 1328.

fol 63, lines 11, size $8 \times 5\frac{1}{4}$, 7×4

امعان

I'ÎTÎQÂDÂ'Î.

A Persian translation of Abî Ja'far Muhammad bin 'Alî bin Husayn bin Mûsâ bin Bâbwayh ul-Qummî's (*d* A H 381 = A D 991),
انی جعفر محمد بن علی بن حسن بن موسی بن بابویه قمی

Translator 'Abd Ullah bin Husayn Rustumdârî بن عبد الله بن حسین رستم‌داری

Beginning

الحمد لله المانع، الذي خلق السموات والارض وهو عليم

بدات الصدور *

The translator tells us in the preface that he translated the
aforesaid Arabic treatise at the request of some of his Shî'ah friends,
on the eve of his departure from Tabriz

The work is divided into 34 *Bâb*, treating of the Shî'î faith.

in the Unity of God His attributes fate and destiny the soul death resurrection events that are to occur after death the prophets pilgrimage angels the prerogatives and excellence of the descendants of Ali etc etc

The Arabic original is mentioned in Kashf ul Hujub fol 15^b Another Persian translation entitled حل العباد is noticed under No 1329

Written in fair Ta liq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwushid Nawwab are found at the beginning and end of the copy

No 1329

fol 44 lines 20-4 size 12×7½ 9×5½

حل العباد

HALL-UL-'AQĀ'ID

An exposition of the creed and religious obligations according to the Shiah faith being a translation and explanation of Shaykh Abu Ja far Muhammad bin Ali bin Husayn bin Musa bin Babawayh ul Qummi s (A H 381=A D 991) work on that subject

Translator Muhammad bin Shams ud Din Muhammad ul As tarabadi دین شمس الدین محمد بن اسرارانی

Beginning —

ورد ربان حال و معال دراب مرحوداب حمد مددعی اسب الم *

The translation like the original is divided into forty four chapters fully enumerated at the beginning

Written in ordinary Ta liq The text is distinguished by a red line drawn above it

Dated A H 1204

The following note on the title page says that the MS once belonged to Muhammad Khalil bin Sultan Da'ud Mirza bin Shah Sulayman ul Husayni ul Musawi us Safawi رساله شرح عقاید شیخ ابن ناوۀ فی رج من مملکات اقل الساب الله حلیل ان مرحوم المعزز سلطان داود میرزا ابن شاه اسماعیل علی الموسوی الصفوی ابار الله برهانم بانردم مهر دالصحہ سنہ ۱۲۰۴ معصری در بلدہ مرشدآنا بنگالہ مرحوم سد *

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs̱hîd Nawwâb are found at the beginning and end of the copy

No. 1330.

fol 101, lines 11, size $8 \times 5\frac{1}{4}$, $6 \times 3\frac{1}{2}$

انصار المسبصرين

' ABSÂR-UL-MUS'Î'AB-SIRÎN.

A Shî'ah tract containing a most violent attack upon the three Khalîfahs, Abû Bakr, 'Usmân and 'Umar, and on the Sunnî faith in general

Author 'Abd-ur-Rahmân bin Muhammad bin Husayn bin Nazar 'Alî bin Murtadâ Qulî Shîrâzî

عدد الرحمن بن محمد بن حسين بن نطر علي بن مرتضى
فلى شيرازي *

Beginning

الحمد لله الذي اتم حجتة على العالمين بعده الدنى الهانمى
المصور الحج *

The author, a resident of Dîbal ديبال, says in the preface that like his parents he was a follower of the Imâm Abû Hanîfah, but subsequently accepted the Imâmîyah faith. In the work he first narrates some uninteresting stories in connection with his acceptance of the Shî'î faith. Throughout this work he abuses Abû Bakr, 'Umar and Usmân in the most filthy language, calling them dogs, thieves, etc. There is hardly any valuable information in the work, and it seems that the author's real motive in writing it was to rake up slander and calumnies against the above-named Khalîfahs.

Written in fair Indian Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs̱hîd Nawwâb are found at the beginning and end of the copy.

No 1331

foll 17 lines 9 size $10\frac{1}{4} \times 6\frac{3}{4}$ 7×4

رسالة يُوحنا

RISĀLAH-I-YŪHANNA

Account of a religious debate which took place between the author formerly a Jew and lawyers of the four Islamic school viz Hanafī Malikī Shafī and Hanbalī

Author Yuhanna Banī Isrā'īl ul Misrī يوحنا بنى اسرائيل المصرى

Beginning —

الحمد لله على الاله والسكر على نعمانه والصلوة على محمد وآله
اما بعد حسن گودد يوحنا بنى اسرائيل المصرى الح *

In the preface the author states that after a careful study of all religions he found Islam to be the true religion and accepted it but finding that there were so many controversial points among the four sects of Islam he went to the Madra ah i Mustansariyah at Bagdad where he held a discussion with the lawyers of all the sects and finally adopted the Rafidī faith

A similar work by the author entitled *Khata'at ul Aimmah* is noticed in the Buhar Lib Catalogue vol 1 p 10

Written in clear bold Nasta'iq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurd Nawwab are found at the beginning and end of the copy

CONTROVERSIAL WORKS.

No. 1332.

foll 593, lines 25, size $13\frac{1}{2} \times 9$, 9×6

ترجمہ احقاق الحق

' T'ARJUMAH-I IHQÂQ-UL-HAQ.

A Persian translation of Sayyid Nûr-Ullah Shûstari's Ihqâq-ul-Haq, a controversial work in support of the Shî'ah tenets, with special regard to the prerogatives of 'Alî and his descendants

Beginning

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله
الطيبين والطاهرين *

Qâdî Nûr-Ullah Shûstari has been noticed in connection with his well-known work Majâlis-ul-Mu'minîn (No 720)

A copy of the Arabic original is preserved in this library (Hand-list No 1131) See also Kashf-ul-Hujub, fol 9^a

It would appear from the concluding portion of the present translation that Fadl bin Rûzbhân bin Fadl Ullah bin Muhammad Khiljî ^{مسل بن رورسل بن فصل الله بن محمد - إلى الأصل خيرارى مولدا و بكارا Khiljî} a Sunnî, wrote a refutation of the ^{كسه} ^{الحق} of Jamâl-ud-Dîn Hasan bin Yûsuf bin Mutahhar-ul-Hillî beginning it in Rabî' II, A H 909 = A D 1503 and finishing it on Friday, 3 Jumâdâ II of the same year In Rabî' I, A H 1014 = A D 1605 Nûr Ullah Shûstari wrote in Agrah the Ihqâq-ul-Haq in defence of Hillî, fiercely opposing Fadl bin Rûzbhân The present work is a translation of Nûr Ullah's Ihqâq-ul-Haq

The translation of Hillî's ^{كسف الحق} is introduced thus

گفر ، مصدق ، بلند کدد الله تعالى درخدا اورا *

That from Fâdl bin Rûzbhân —

که ، باص ، پس ، کدد الله تعالى اورا *

While Nûr-Ullah's own begins thus

Written in fair Naskh

Not dated apparently 18th century

A note on the title page dated A H 1322 says that the MS once belonged to Safdar Nawwab Radawī Azimabadī

The seal of Nawwab Sayyid Vilayat Ali Khan of Patna is found at the beginning and end of the copy

No 1333

fol 97 lines 27 size 9×6 7×4

ردّ رسالہ ردّہ

RADD-I RISĀLAH-I RADDIYYH

A controversial work

Author Muhammad Husayn bin Muhammad Hadī ul Uqaylī
محمد حسن بن محمد عادی العقیلی الہادی

Beginning —

الحمد لله رب العالمين الذي رفع دجته نبينا محمدًا على درجات
الاولى والآخرة وحمله حاتم النسي السليم *

The circumstances which led to the composition of the present work are that Abd ul Majid bin Abd ul Azim Mazandarani who came to Faydabad (in India) from Najaf in A H 1193=A D 1779 wrote a treatise in refutation of a Hadīṣ quoted by Muhammad Baqir Majlisī in his Bihar ul Anwar and Jala ul Uyun from the Khara ij ul Jara ih of Qutb Rawandī. In explaining this Hadīṣ Baqir Majlisī passed disparaging remarks upon Zayd bin Hasan bin Ali and some other members of the Prophet's family. Nur Muhammad Ali ul Husaynī who died in Murshidabad on 7 Shawwal A H 1195=A D 1780 wrote a treatise in refutation of Abd ul Majid's treatise. Muhammad Salih who was then residing in Murshidabad wrote in Ramadan A H 1195=A D 1780 a criticism entitled ردّ كلمه علوه or simply ردّ رسالہ upon Ali ul Husaynī's treatise. The present work is a reply to Muhammad Salih's criticism.

The text from Muhammad Salih is introduced thus قال العالم المعترض and the author's own argument by اول

Written in minute Ta liq

Dated Murshidabad 10 Sha ban A H 1196

The corrections and emendations found throughout the copy as well as the date in the colophon suggest that the MS is an auto-graph copy

No. 1334.

fol 165, lines 15, size $9\frac{1}{4} \times 5\frac{1}{4}$, $6\frac{3}{4} \times 3\frac{3}{4}$.

حجة الهند

HUJJA'T'-UL-HIND.

A work in refutation of Hindû mythology, and in support of the doctrines of Islâm.

Author Ibn 'Umar Mihiâbi ابن عمر مخرابی

Beginning

الحمد لله رب العالمين والعاقبة للمتقين اما بعد ميگويد
دعاگوی کاو اهل اسلام کترین همه بددگان امیدوار بعد وصل وهانی
ابن عمر مخرابی سعی الله براهه *

The work is written in the form of dialogue between a شارب (a species of talking-bird) and a طوطی (a parrot), in which the former puts questions and the latter replies to them. The account of the fabulous origin of the work, as mentioned in the preface, is given in Rieu, 1, p 29. See also C Stewart, p 84, Biblioth Sprenger, No 715, Âsaf Lib, p 1338

Written in ordinary Ta'liq

Dated 2 Dulqa'd, the fourth regnal year of Muhammad Shâh

Scribe جمال محمد بن حافظ نور محمد ابن حافظ کمال محمد گجراتی

No. 1335.

fol 244, lines 16, size $10 \times 6\frac{1}{2}$, 7×4

صول و سنن

SAUL'A'T'-I GADANFARÎYAH.

A Sunnî denunciation of the Shî'ite custom of "temporary marriage" (معه)

Author Muhammad Rashîd-ud-Dîn محمد رشید الدین

Beginning —

الحمد لله الذى انزل الكتاب نورا مبينا لمن سلك به

سرف السج *

Pashid ud Din Khan Dihlawi a pupil of Rafi ud Din bin Shah Wali Ullah Dihlawi was a scholar of great reputation Besides the present work he wrote several treatises in refutation of Shih ah works and died according to Tadkirah i Ulama i Hind p 63 in A.H. 1249=A.D. 1833 but according to the two chronograms حام للعلماء and رسد نعتى رسد on the fly leaf at the beginning of the following copy he died in A.H. 1243=A.D. 1827

We learn from the preface that in A.H. 1237=A.D. 1821 the author's pupil Maulawi Mamluk Ali brought to him a treatise entitled نامة صعيده on the legality of temporary marriage written by Dildar Ali's son Sayyid Muhammad and requested him to write a work in refutation of the same treatise It is further said that Mamluk Ali also brought with him some letters from Maulawi Muhammad Hasan Saharanpuri and others requesting the author to write a refutation Hence the present composition

A copy of the work is noticed in Buhar Lib Catalogue vol 1 p 102

The full title of the work is رنة وسوك عمرة لنفس كره معدر و صولب

Written in ordinary Indian Ta liq by order of Maulawi Muhammad Sa'id

Dated Rabi II A.H. 1265

No 1336

fol 124 lines 23 size 12×7 10×5

The Same

Another copy of the same Saulat i Gadanfariyah beginning as above

Written in fair Ta liq

Dated A.H. 1240

No. 1337.

fol 12, lines 8, size $6\frac{1}{2} \times 4\frac{3}{4}$, $4\frac{1}{2} \times 3$

A controversial tract, containing a letter from 'Abd-ul-'Azîz, grandson of Muhammad bin 'Abd-ul-Wahhâb, the founder of the Wahâbî sect, to Fath 'Alî Shâh, King of Persia (A H 1212-1250 = A D 1798-1834), and the latter's reply

Beginning

فتاوی و افادات (محمد بن) عبد الوهاب مآذولا عن سعود ابن
عبد العزیز (عبد العزیز بن سعود) اعلم رحمک الله ان الکعبة ، ملة ابراهيم
ان تعددو الله مخالفا له الدين *

'Abd-ul-'Azîz's letter is preceded by a short introduction in Arabic. In this letter 'Abd-ul-'Azîz passes some disparaging remarks on the action of the inhabitants of Najaf in encouraging the custom of worshipping the sacred tombs there, and in doing other things that in his opinion were sinful. He then adds that with a view to discouraging such action he killed a large number of the inhabitants of the place, and he requested the king to do the same, saying that if the king did not take steps to stop the evils, he ('Abd-ul-'Azîz) would adopt severe measures. The letter is followed by the king's reply, in which he severely condemns 'Abd-ul-'Azîz, and warns him to be careful in future. For 'Abd-ul-'Azîz and further particulars see Arab Cat No 588.

The colophon, dated A H 1219, says that the MS was transcribed by order of Abul Fath Sultân Muhammad Mirzâ Safawî for Sir Gore Ouseley.

Written in ordinary Nasta'liq

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs̱hîd Nawwâb of Patna are found at the beginning and end of the copy.

No 1338

fol 217 lines 16 size $10 \times 6\frac{1}{4}$ $7 \times 3\frac{1}{2}$

تنبیه السعید

TANBÎH-US-SAFÎH

A Sunni refutation of Shī'ah theology

Author Sayf ud Dīn Asad Ullah Multanī أسد الدین اسد اللہ

ملتانى

Beginning —

الحمد لله الذى يحق الحق و ينزل الدليل و لو كره المكرمون *

The author tells us in the preface that in A H 1220 = A D 1805 when with the object of visiting the sacred tomb of Shī'ah Badī ud Dīn Madar he was staying in Makanpur he came across a book printed at a European Press in Calcutta. Such a print says the author being unknown in that part of the country aroused his curiosity and after purchasing it he studied it closely. He found that the book entitled *مزارم الاعيان* that is to say the *مزارم* of Dildar Ali (see No 1340) was written by some Shī'ah in refutation of the theological doctrines treated in the popular work *Tuhfat Asna Ashariyah* (of Shī'ah Abd ul Azīz Dihlawī). Asad Ullah then wrote the present work in refutation of the *Sawarim* and entitled it *تنبيه السعيد*.

The work consists of twelve *معدنه*. In the conclusion of the last with which the MS ends the author says that he will deal further with other points in some other place.

First *Aqidah* on fol 2Second on fol 12^bThird on fol 26^aFourth on fol 31^a

Fifth on fol 33

Sixth on fol 43^b

The seventh and the eighth *Aqidah* are not distinguished by any rubric

Ninth *Aqidah* on fol 74^aTenth on fol 77^b

Eleventh on fol 114

Twelfth on fol 155^b

Written in ordinary Ta liq

Not dated 19th century

VOL XIV

No. 1339.

foll 136, lines 21, size 12×9 , $9\frac{1}{2} \times 7$

نزهة الاثنا عشرية

NUZHA'Î-UL-ASNÂ 'ASHARÎYAH.

A Shî'ah work in refutation of Shâh 'Abd-ul 'Azîz Dihlawî's well-known work نزهة الاثنا عشرية which he wrote in refutation of the Shî'ah tenets

Author Mirzâ Muhammad bin 'Inâyat Ahmad Khân Dihlawî
مرزا محمد بن عنایت احمد خان دہلوی.

Beginning

الحمد لله الذي فعلا في الدين ووعدا لسلوكه، شرايع الاسلام الحج *

The author of the Kashf-ul-Hujub, p 579, who fixes Mirzâ Muhammad's death in A H 1235 = A D 1819, says that he saw only five volumes of the work, viz the first, the third, the fourth, the fifth and the ninth. The Âsaf Lib, p 1358, possesses vols I, IV and IX. The present MS comprises the ninth volume. Another title of the work given on the title-page, as well as in the colophon is نزهة المرعبيين, which in Kashf-ul-Hujub, p 581, is however ascribed to Mirzâ Kâzim 'Alî bin Gulâm 'Alî ul-Lakhnawî

Printed in A H 1235.

Written in fair Ta'liq

Dated, Hâjipurî, 14 Shawwâl, A H 1240

Scribe مقصود علی دوسو، محمد بن صنعت الله

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found at the beginning and end of the copy

No. 1340.

foll 493, lines 16, size $8 \times 4\frac{3}{4}$, $5\frac{1}{2} \times 2\frac{3}{4}$

صوارم الالهيات

SAWÂRIM-UL-ILÂHIYÂ'Î.

A Shî'ah refutation of Shâh 'Abd-ul 'Azîz Dihlawî's well-known Sunnî theological work نزهة الاثنا عشرية (see No 1290)

Author Sayyid Dildar Ali bin Sayyid Muhammad Mu in
سید دلدار علی بن سید محمد معنی

Beginning —

الحمد لله الذي نعدد بالعدم و رسم ما كل سى بعدم العدم

The author who has been mentioned under No 1324 wrote this work in refutation of the fifth *Bab* on *المناب* in the *Tuhfat* A na *Ashariyah* of *Shah Abd ul Aziz*

The work has been printed in Calcutta A.H 1218 A refutation of this work by Sayf ud Din Asad Ullah Multani is noticed under No 1338 For other copies see Asaf Lib p 1348

Written in ordinary *Nashh*

Not dated 19th century

No 1341

fol 39 lines 10 size $9\frac{3}{4} \times 6$ $6\frac{1}{4} \times 4$

اراحه العى فى رد من الحي

IZÂHAT-UL-GAYY FÎ RADD-I 'ALD-UL-HAYY

A treatise in refutation of the *Sirat ul Mustaqim* of Abd ul Hayy and Isma'il for which see No 1293

Author Sayyid Ali bin Hasan ul Askari better known as *Musharraf Ali* سید علی بن حسن العسکری الشهير به مشرف علی

Beginning —

* الحمد لله الذي بدم قوة ولو كره للسركون والصلوة والسلام الخ *

According to the author of the *Kashf ul Hujub* fol 13^a the author died after A.H 1240 = A.D 1824

In refuting the *Sirat ul Mustaqim* the author vehemently attacks Abd ul Hayy and Isma'il as well as their spiritual guide *Shah Ahmad*

The work consists of a *Muqaddimah* and a few *Fasl*

Written in ordinary *Ta'liq*

Not dated 19th century

No. 1342.

fol 332, lines 19, size 11 x 6, 8 x 1

رسالة مناظرة

RISÂLAH-I MUNÂZARAH.

A controversial treatise

Beginning

الحمد لله الذي التفت علينا ولا يعلم أما بعد فوكلكم
مستترز سيوة ادره الله

The work is introduced by a preface written by Ahmad bin Mahmûd Fârûqî of Shâhjahânâbâd احمد بن محمود فاروقى شاجهان آبادى, a pupil of Salâmat Ullah *Kashfî* سامت الله كاشفى. Thus Kashfî was the teacher of Muhammad Sa'id *Hasrat* of Phûlwârî (whose *Dîwân* has been mentioned under No 448), and died according to a chronogram in Hasrat's *Dîwân*, fol 112^a, on Saturday, 3 Rajab, A H 1281 = A D 1864, see also Beale's *Oriental Biographical Dictionary*, p 209. In the preface we are told that on the 10th of Muharram, A H 1249 = A D 1833 Salâmat Ullah was delivering a lecture on the painful events of the siege of Karbalâ and the martyrdom of Husayn, basing his narrative on the well-known Sunnî work سرالادتين (of the great Indian scholar Shâh 'Abd-ul-'Azîz of Dihli). This aroused the anger of a Shî'ah opponent (most probably Sayyid Muhammad سيد محمد who in the *Ḥawâṣṣ* حواب, No 1313 is said to be the writer of the *Istiftâ*), who not only refuted the lecture on the ground that according to the Sunnî tenets there was no evidence in support of the martyrdom of Husayn (i.e. he was killed and not martyred), but also wrote an *Istiftâ* (a form of question demanding legal opinion), in which he cited some points from Sunnî works to prove that the Sunnîs had no faith in the martyrdom of Husayn and that they supported the *Khâlâfat* of Mu'awiyah and Yazîd. The *Istiftâ* was then sent to Kashfî for a legal opinion, but he refused to undertake the unpleasing task of writing a refutation. Later on one Muftî Zuhûr Ullah wrote a short reply to the *Istiftâ*. The opponent being dissatisfied with the reply wrote a refutation of it, entitled ثمره الخلافه (see No 1334), and insisted on getting a satisfactory reply from Salâmat Ullah. Hence the present reply, which Salâmat Ullah dictated to his pupil Ahmad Fârûqî. The work was completed in A H 1250 = A D 1834 (see fol 331^b).

Written in fair Indian Ta liq
Not dated 19th century

No 1343

fol 35 lines 12-17 size $9\frac{1}{2} \times 7\frac{1}{2}$ 7×5

جواب اسمعيا

JAWÂB-I ISTIFTÂ

A controversial tract written in reply to the Istifta of Sayyid Muhammad محمد سند particulars of which are to be found in the رسالة مناقرة (see No 1342)

Beginning —

الحمد لله رب العالمين الصلوة على سيدنا محمد وآله
وامهاتنا السراة الكريمة

The author who does not reveal his name laments the death of his friend Pashid ul Islam and says that he wrote this reply at the request of his friends

Fol 17-35 contain the letters which passed between Sayyid Muhammad and Salamat Ullah also found in No 1342 fol 5-16

Written in ordinary Indian Ta liq

Dated A H 1249

No 1344

fol 179 lines 12 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 3$

ثمرة الخلاف

SAMARAT-UL-KHILÂFAT

A Shi'ah controversial work written in connection with the religious dispute which took place on the 10th of Muharram A H 1249=A D 1833 referred to in detail under No 1342

Author Sayyid Muhammad محمد سند

Beginning —

الحمد لله الذي رفعنا لانساع السنة السنية ورفعنا

The present work is a refutation by Sayyid Muhammad of the
 حواص استغنا (see the preceding No)

See Kashf-ul-Hujub, fol 41^b

Dated A H 1263

Scribe سيد مرزا

The above is followed by another Shi'ah tract containing
 vehement attacks upon the Sunnis written in connection with the
 same dispute, beginning on fol 73^b ---

سید محمد بن احمد مدنی و احلی در بیان اوصاف الحق و انانہ *

Written in ordinary Nasta'liq

